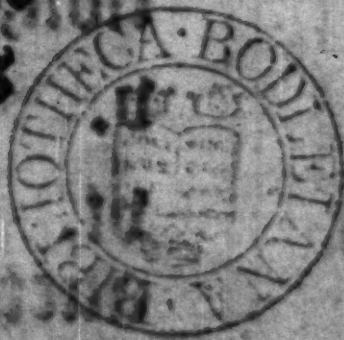


The agreement

of the holpe Fathers, and
Doctors of the churohe, vpon
the chiefeſt articles of
Chriſtian religion, as ap=
peareth on the nexte ſyde
folowinge, very neceſſary
for all curates. Gathered
together by John Aun=
gell preſt, one of the
Quenes maieſties
Chapleyns.



Cum privilegio ad imprimendum

solum.

The contentes of the booke.

- i. Of the holy and blessed Sacramente of the body and bloud of Christ.**
- ii. Of the signe of the crosse.**
- iii. Of prayinge for the deade.**
- iiii. Of penance, confession, and satisfaction.**
- v. Of praying to saints.**
- vi. Of the counsels, and auctorities of the fathers.**
- vii. Against the marriage of preistes.**

TO the moost excellent
and vertuous Princesses Quene
Marre, wyfe to oure mooste soue-
rayne Lorde, Philip by the grace
of God. &c. John Aungell, one of
your graces chaplains of your
honourable Chappel, wissheth
perpetuall felicitie, not on-
ly in this worlde, but also
in the worlde to
come.



Amonge the in-
numerable be-
nefites whiche
we haue recea-
ued of almighty
God (moost
worthy and ex-
cellente Prin-
cesse) there is none in mine opinion,
for the whiche we are more bounde
vnto his mercifull goodnes, then
for that it hath pleased hym of his
gentle

gentle benigne, to call vnto his
 agayne his trewe religion, whiche
 our forefathers hath kept from þe
 beginninge. For who knoweth not
 that this noble realme of England
 hath ben seduced euen now of late
 dayes, thorough ignorance, naye,
 naye rather thorough stubbernes,
 and for lacke of grace. For they
 knowinge him as God, honoured
 hym not as God: but thinking the
 selues wise, became fooles. who e-
 uen among þe simple people, percei-
 ueth not what intollerable abuses
 haue ben (vnder pretence of true
 religion and godlynes) vbled and
 mainteyned in this churche of En-
 glande: As false interpretinge of
 Scriptures, bitterly denying of þe
 holy doctours and fathers of Chr-
 stes churche, but only such as made
 for their purpose. Tyll suche tyme
 that it pleased God of his infinite
 mercy

The Epistle

mercy, to sende vs a newe Iudith,
by whose godlines the trewe light
and knowledge of Goddes worde
is nowe by her broughte agayne,
whiche frome the death of that no-
ble prince her father Henry 8. viii.
was here in this realme extunste,
and vtterly abolished, to the vtter
vndoyng of mens conscience: but
now thanks be to God the father
of our Lorde Iesus Christe, it be-
ginmeth to sprunge and thynke a-
gayne. This noble Iudith is oure
moost foueraygne Ladye Quene
Mary, a Princesse garnished with
so many excellent giues of grace,
vertue, nature, and fortune, that
she is in verie dede, (and therefore
most worthely called) the perfecte
mirroure, and pearle of al Christen
Princesse. To make her in y prayse
of her Princely qualities, and no-
ble actes, it is not my purpose, for
A.iii. that

The Epistle

that I know it to be an enterpryse
farre exceedinge the compasse of my
simple wyt and vnderstandyng.
But onely to declare howe muche
we are bounde, cheifly vnto God,
and next vnto her moost excellent
highnes, that we haue nowe oure
olde and true religion broughte
home agayne: and are cured again
through God by her, of oure olde
blyndenes that we were in, by the
medecyne of veritie. For we nowe
haue agayne the true knowe-
ledge of God, whiche oure forefa-
thers hath lefte behynde them by
wrytyng, we begynne agayne to se
and perfectly to knowe Christe to
be in the Sacrament of the aulter,
whome to knowe perfectly, is euer
lastyng lyfe and saluation. But so
longe as the sayde Scriptures
were falsely interpreted, by sedici-
ous and false preachers, and þ true
know-

The Epistle ¹

Knowledge of Scripture kept frō
the people, fewe or none knewe
Christ aright: and none lesse then
they, who toke vpon them to be
their professours, and setters forth
of Christes religion. For what els
is it to knowe Christ, but to beleue
his worde: who sheweth me which
is his word, but the catholike church.
For S. Augustyne sayeth: I
wold neuer haue beleued þ Gospel
but by the church. So that it ap-
peareth therby, howe greatly they
are deceaued, that wyl take vpon
them to denye the olde fathers of
Christes church, to maynetayne
their vnthristy purposes: yea, and
not onely those: but also certayne
places of þ Bible that maketh not
for them. For surely it is the holpe
fathers that sheweth and expoun-
deth vnto vs playnely the Scrip-
tures, which now of late hath ben

Will,

in

The Epistle

In controuersy, not with good men,
but with those that be of the euill
sort, as hereafter shal folow, whose
iudgementes be verye godlye.
Teachinge vs truely to knowe by
fayth, howe that the body of Christ
is in the Sacrament of the aulter:
because his wordes doth so euident
ly declare the same, sayinge: This is
my body. And forasmuche as these ho-
lye fathers hereafter folowynge,
hath left theyr myndes in wytyng
(as concernyng þe presence of Chri-
stes reall body, to be in the Sacra-
ment of the aulter, and not only of
this, but of certaine other matters
whiche hath ben in question) vnto
all people that wll be saued,
none excepte. For nowe (thankes
be to God) I trust that Idolatry,
hypocryse, and all vngodlynes,
is cleane plucked vp by the rootes:
and that the trewe religion of God
bath

The Epistle

hath taken his place agayne. Now
is false doctrine exiled, and Gods
worde truly preached & set forth.
Nowe is that abhominacion and
desolation plucked downe: and the
true worshyping of Christ in the
Sacrament set vp agayne. Nowe
I trust in almighty God, that En-
glande hath forsaken all theyr ab-
hominable preachers and teachers
agaynst the presence of Christ to be
in the Sacramente of the aulter,
with al theyr vngodly deuises, and
deuelysh inuencions. For if that þ
(O Englande) had that grace geue
vnto the of God, that thou woldest
call vnto thy remembraunce, howe
that this Iudith, at the risynge of
our Holifernus, had the hartes of
men, and not the bodyes: And that
at the risynge, and proceeding forth
of that pestiferous traytor Wyatt,
had the bodyes and not the hartes

A. v.

and

The Epistle

And yet ouercame her enemies by
the power of God, it were suche a
miracle vnto the, whereby to cause
the to forsake all thy noughty opi-
nions and errours. But yet this I
must thinke that it cometh by the
mere mercy & goodnes of almighty
God towards vs, and not of
our deseruinges: who hath raised
vp vnto vs, now in these our lat-
ter dayes, this noble Judith, a La-
dy of moost excellent gifts, and
singuler qualities, whollie geuen
to the study of vertue & godlines.
Wherfoze all Englande hath iuste
occasion to reioyce at this pource
graces doinges, in that ye be so stu-
dious to call vs home agayne (like
lost shepe that hath runne astray)
to our olde and true religion, whi-
che our olde fathers hath left be-
hynde them from tyme to tyme: be-
sechinge almighty God therein to
be

The Epistle

be your strength, shield and buckler. Most humbly beseeching your grace (most gracious Lady) in good past to take this my good zeale and diligence. And in case any thinge shall not sufficiently answer your graces mynde, or desire, the same to impute rather to the lacke of facultie and knowledge, then to any default of good wyll in me. I shall here without any farther circumstance of wordes, commend, and leaue this small worke to the diligent reading, and folowinge of all true Chyristen people. And with moost hartty prayer, beseeche almighty God longe yeares to prosper and continue the prosperous estate of your hyghnesse, to thende that by your good helpe and meanes, the deuoute people of this your realme, maye receaue
this

The Epistle

this whiche is Gods proceedynges,
and your graces gentle embracin-
ges, to theyr continuall helth, and
comforte both of body and soule, to
the wyll of GOD, throzowe Iesus
Christ oure Lorde: To whom with
the father, and the sonne, and the
holpe goost, be all laude, ho-
nor, and glory, both in hea-
uen and earth, for euer
and euer. Amen.

CAnacletus byshop and
Martyr, in his firste Epistle
written to all congregations.



Cod sacrificers, his
diuine mynisters,
ought not in any
wise to be trou-
bled, but to be
mayntayned, vp-
holden and supported of euery mā.
Goddess sacrificers, trewly while
they execute that office, ought not
alone to be withoute wytnes of
trew and iust performance of their
deutie. But being occupped in this
holy action, to haue assistens, co-
adiutors, and heperes: To the in-
tent they maye be proued and try-
ed, to haue perfectly sacrificed, for
the auctorite of the deuyne lawes. **Do**
approueth this Deut. xii. in these
wordes. Se thou offer not thy sacri-
fice

face to thy lord god promysually
 in euerye place: but in that place
 whiche the Lorde hath chosen. A
 Byshoppe sacrynge at the aulter,
 let hym haue witnesse with hym,
 (as I haue sayde before) yea, and
 more then any other preist. For as
 he sitteth on the higher pynacle of
 honoꝝ: so it is behouable at his my-
 nistringe, & there be present grea-
 ter nombre of recoꝝdes, vpon more
 solemne dayes. A Bishop shoulde
 haue seuen, tyue, oꝝ thye Deacons
 at the least, whiche be called his
 eyes, with subdeacons, and other
 ministers, who clothed in holly ap-
 parelmentes, before and behynde,
 with preestes on euerye syde,
 dyrectly of the right agaynst the
 lefte, Conscrite in harte, and hum-
 ble in spyt. Standing also with
 bryght faces to & heauenwardes,
 shall kepe hym frome all violence
 and

and bylanye. And he prest with
consent and sarvice to further the
sacrifice. The sacringe synpshed, **By**
let them all communicate whiche
be entred within the bondes of
the churche degrees. For such was
bothe the Apostells origynall ordi-
nauce, as is the Churche custome.
And in his seconde Epytyle of ordi-
nacion of Archebyschoppes. The
accusacion of byschoppes and pres-
tis, agaynst the which matter you
haue consulted with vs, ought not
to be effecteous, but at their han-
des who be sytte, good and vertu-
ous men, boyde frome affectiōs,
crynies and suspicyōs. For þe lord
will not the holy handelers of hys
bodys to be dyffamed of vnworthy
persones, nor he hath geuen leue
to bakbyte any of them. For he him-
selfe with his owne bodely handes
whipped the vnpreistly preists out
of

Clement
of the churche.

Saynte Clement martyr,
the thirde from Peter.

DD Clement byshoppe in his fyrst
booke of reknowlegementes,
to James & Loddes brother, byn-
geth in S. Peter thus speakinge.
In conclusiō I warned them that
befoze we went forwarde to prea-
che among al people & trew know-
lege of god the father, that they
shoulde be recontyld frome synne
to God, receauinge his sonne. For
other waye is ther none, to salua-
cion, or of declaringe oure good e-
state, but by & grace graunted and
inspyred by the holy goste. They
dyd hast to be washed in the bap-
tisme of the thre folde inuocation,
but they dyd take the body of our
Lorde Jesus Chyist: who onely
ought

blight to be beleued enest þthings
he hath taught. And in his second
Eppistle to James þ Lordes bro-
ther, entyteled: *de sacris, uasis, &
uestibus*. Bysshop Clement to his
derely beloued James, Bysshop of
Jerusalem. forasmuche as we ha-
ue foreceaued, and be so taught by
saynt Peter, the father of all A-
postels, who toke the keyes of hea-
uen, how we shoulde vse the sacra-
ments, and what we sholde iudge
and defende of them, which are exe-
cuted in þ holy places, it is scynnyng
that I instructe you of the ordre of
the same. The sacraments of the
diuine secrets, are comynitted to
thre degrees: þ is to saye: a prest, a
deacon, and a subdeacon, who with
feare and trymblyng of god, ought
to gather oꝝ kepe together þ frag-
ments of the Lordes bodye: Least
any coꝛruption be founde oꝝ stycke.

in the place wher the hostis ought
 to be kept, lest when it is negli-
 gently layde vp, the body of oure
 Lorde shoulde be moche indama-
 ged. For the communion of the body
 of our Lorde Iesus Christ, yf it be
 negligently delte, and the preast
 do not regarde y^e admonishments
 of lower offycers, let hym be stry-
 ken with some greuous sequestra-
 tion, and humbled or ponyshed wth
 a plague. Certes, let so greate and
 large sacrifice be offered in the al-
 ter in quantytye, as be sufficient
 for the rated nombze of people: yf
 there be any surpluse remayninge
 after the dystribucion, let the same
 be reserued vntyll the next morn-
 yng. But lowly and dredefully
 let the clerkes receaue them. And
 they which do consume the residue
 of the Lordes bodye being lefte in
 the place of reseruacion: let them
 not

not by and by go to gether, to as-
sape or fyl them selues with com-
mō meates, lest they entermyngle
other blctuall, to the holy porcyon
which ought fyrst by degestyon to
be conuayde into þ innermost and
entier parts. Therfore if they take
repast of the Lordes bodye, let the
ministers which haue so done in þ
morrowe early, fast vntyl the syre
houre. And yf they haue eaten the
Lordes porcyon at the thyrde or
fourth houre: let them abstayne fro
meate tyll nyght, thus by secrete
sanctyfycation þ cuerlastyngc sa-
cramentes are to be kept. And it fo-
loweth: for the busines of the Lord
ought not to be slackly accomplys-
shed. Agayne, and agayne, we de-
maunde, and commaunde of þ frag-
mentes & remanents of the body of
our Lord, & the Chalice ordeyned
for the vessel of our Lordes bloud,

B.ii.

let

let it be warely and dilygently pre-
 pared by the mynister: lest it scars-
 elene washed by the Deacon, maye
 turne hym to trespas in offeringe.
 Thus, w^{ch} al honestye such thinges
 as we haue before spoken of, must
 be fulfilled. And in y^e thyrd Epistle
 to the same entent (of the office of
 prestes and clerks) Therefore it is
 behouable to vs here, running the
 race of this shorte lyfe, in this ba-
 yle of mysery, to perceaue, acknow-
 lege, and wholly to confyrme vs to
 the will of almighty God, where
 we ought, & what place is appoyne-
 ted for y^e celebraciō of his sacrifices.
 For it is not lawfull to do masse or
 any sacrifice in any place, but in
 ordynary places, commaunded and
 allowed by youre owne byshoppe,
 And consecrated by the cheif eccle-
 siasticall power in cur dyoces. For
 otherwise, these holy things or deu-
 tyes,

ties, be not to be admynistred in þ
holy scripture, both þ new & tholde
testamente instructyng vs. This
assertyon the Apostles haue recea-
ued and lerned of our Lorde: And
this haue they delyuered & taught
vs. And these thinges we teache, &
I ioyne you all which haue in hand
any spiritual charge, to holde, vse,
kepe, and execute the same, with-
oute any reppne oꝝ reprehension.
Here after foloweth þ order of the Ec-
clesiastes which Saynt Clement vs-
ed in saying masse after this ma-
ner. We Desyre the O Lorde, that
þ wylte send thy holy spyte vpon
this sacrifice, whiche maye make
this breade the body of thy Christ,
and that which is in the cuppe the
blode of thy Christ.

B.iii.

Saint

S. Denyse the Arapa-
 gyte whom Paule makyth menti-
 on of in the Actes of thapostles.
 .xvii. Chapter, and
 was his disciple.

Saynte Denyse one of the nomi-
 ber of the seuerer Judges of A-
 thens conuicted by Saynt Paule.
 And by Saynte Clement, with
 these holy men Rusticus and Glu-
 therius sent into Fraunce: In the
 thyrde parte of the seconde Chap-
 ter entreatynge of Ecclesiasticall
 gouernaunce. In the last ende of al
 thinges dew to be done in perfight
 baptysinge. The bishop calleth þ
 baptызed to þ most holy Eucharist,
 and geueth vnto them the Godly
 communion of the chefe and moste
 souerayne sacrament of the body
 & blode of our Lorde Iesus Christ.
 And in the fyrst part of þ. iii. chap.

For it is almoste Godly or right
any deuty belongynge a preistes
office to be executed, oneles he accomplishe
this diuine and moste riall
sacrament of Euchariste. And in þe
seconde parte of the sayde chapter.
And the principalles of the same
order together with the preistes do
put vppon the aulter the holye
bread, & the chalyce of benedictiō:
when there hath gone before an
vniuersall prayse, and confession
of the hole quere. That done the re
uerente prelate makinge an holy
prayer, doth shew holy peace to all
the congregacyon. And when they
haue one another saluted, the my
sticall reheresall of holye thinges
is made. And when the prelate and
other preistes haue washed their
handes, the Byshoppe standeth at
the myddes of the aulter.

All the onely electe and chosell
B.iii. preistes

prestes that shall receaue, taken
 oute of the nombze of the myn-
 sters do stande aboute. But the
 byshoppe as sone as he hath pray-
 sed and extolled the Godly gyftes:
 maketh þ holy and high misteries,
 and sheweth openly those thinges
 whiche he hath extolled before hyd
 and couered with reuerent tokens.
 And holdinge in sight reuerently
 the Godly rewardes, he hym selfe
 is turned to the holy cōmunion of
 the Lordes maundeth: and dothe
 exhort the people to take parte. At
 the last communion receaued and
 geuen to all that come to receaue
 it, he geueth thankes and synys-
 feth þ mysterys. And in the third
 parte of the same Chapter, in this
 maner trulpe whan that the last &
 mooste excellent bounty of God is
 praysed & magnified: þ diuine drink
 and cuppe of blessinge is handled

& propounded. And it foloweth: but **Ma**
marke this also, that the reuerent
tokens being set vpon the aulter,
by the which Christ is betokened &
taken: and t^y & by without delay,
the description of sayntes is there
present, declaringe their insepara-
ble coniunctions, and moste holpe
and high vnyon with Christe. And
it foloweth: wherefoze reuerently,
& of his Bpshopy office, after his
holy praple of the diuine woordes,
he humbly excuse the hym selfe, for
that he offereth and sacrificeth ^h
helthfull hoost whiche is ouer hym,
cryinge vnto hym comely at fyrste,
sayinge. Thou hast sayd: do this in
remembraunce of me. Then thus
great a mysterpe being of God in-
pmytation of hym selfe, he doth re-
quire and praye to be made a lein-
blable to Christ as frayle mā may,
^h he maye bothe make ^h sacrament
wo:thely.

wozthely, and purely distribute it.
 And þ they, who be aboute to re-
 ceave þ holy communion, may woz-
 thely take parte with hym. And so
 he mynistreth the moſte reuerente
 myſtery, and ſetteth them in ſight
 propounded holiſye vnder ſignes.
 Either elſe he openeth, and diſco-
 uereth the couert and vndeuyded
 breade, bzekynge it in peces & par-
 tyng one chalpce amonge the all,
 he dothe multiply ſhaply & diſtri-
 bute þ vnite of our Lordes blood,
 contayned within þ ſayde chalpce.
 Thus conſumyth the holy myſte-
 ry. For that wyne ſymply and ſe-
 cretly þ bloud of our Lord by his
 dyuyne worde in his aſſumption of
 our humayne nature, hath gone
 befoze and occupied place oz he was
 entered that compound and viſible
 ſigne of his incomparable bownty
 & power: wherein it is mercifully
 made

made evident is how sure a knot
of soeprtye, he hath fastened vs to
hym, ioyninge his diuine excellent
existence to our earthy matters.
Surely let vs agree with hym, e-
uen as members with the body, &
let vs be glued vnto hym by sem-
blableness of clene & godly lyuing.
Lest murdered in vglye vyce, we
may be made vnnete for the dyui-
ne and mooste delicate members, be-
ing not able to styck with him, but
slydgyng into cōtynuanee of nau-
ghty lyfe.

The wordes of the holy
man Marcial, which
was sent of saynt
Peter to prea-
che the gos-
pell

A Sa

Sacrifice is offered vpon an
Alter vnto God, not to man
 nor Angell. Nor that is not onely
 done vpon an alter halowed, but a
 cleane sacrifice is offered vnto God
 in euery place as he dothe testifie,
 whose boody and blood we offer, to
 obtayne euerlastyngc lyfe. Truly
 euen the same offerynge which the
 Jewes made in despyte, we enyge
 to haue abolished his name oute of
 the earthe, whiche we make in the
 consecrate alter for our saluation,
 knowyng & beleuing onely by this
 remedy, to attayne lyfe and escape
 death. For this the Lorde comma-
 nded vs to do in remembrance of
 hym.

Ignatius the disciple
 of Saint Iohn the Euan-
 gelist.

Let the stable Eucharist be deemed affirmydly the bodye and bloode of Christ. And in his epistle that he writeth vnto þe Romayns, I desyre saith he, the fede of God, the heauenly fede of lyfe, which is the fleshe of Iesu Christ, the sonne of the lyvinge God, who was borne in þe last tyme, of the seed of David & Abraham, & I desyre for to drynke the bloode of hym who is loue without corruption, and lyfe euerlasting. They do not admyt the Eucharist, and oblations, bycause they do not confesse the Eucharist to be þe flesh of our Sauour Iesu christ which flesh suffred for our synnes whiche fleshe the father by his benigntye hath sterpyd vp.

Saynt Alexander byshop
the fyrst martyr. C. xx.
Alexander

Alexander in his Epistle to all churches.

IN the oblation of Sacramentes whiche be made solemly at masses the passion of our Lorde is to be mengled, to the intente that his passion may be celebrate, whose body and bloud is made, so that all wicked and superstitious oppynions abolyshed, breade only and wyne myxte with water, maye be offered in the sacrifice, for synnes and crymes therby are done awaye: with the whiche oblations the Lorde is contented and pleased, and will forgeue high and greuous offences, for what more myghty and suffering sacrifice maye be, then of the body and bloud of Christ.

Saint Irenaeus, Poly-
carpus disciple, in his. iiii. booke
Against

Against þe heresyes of Valen-
tius, and suche other. we
offer those thinges vnto hym whi-
che belongeth vnto hym, prea-
ching accordynglye the communi-
on and vnitie of fleshe and spzite,
for lyke as the breade made of
grayne taken frome the grounde,
called by consecration, is no more
nowe comen table breade, but the
bodye and bloude of Chyste, ston-
ding vpon. ii. thinges, an earth-
ly and an heauenlye: euen so oure
bodyes perceauing the sacrament,
be no more now corruptible, hauing
hope of resurrection. And i his fyft
boke agaynst heresyes. By what
meanes therfore both þe myxed cup
and the frute of breade perceaueth
the worde of God, is made the Eu-
charist of the body and bloude of
Chyste.

For

For God in that he is God: hath
 neither breth bones ne fleshe. But
 speakynge as concernynge that dis-
 position and proportion whiche
 is like vnto man whiche standeth
 compacte of flesh, synowes, and bo-
 nes, whiche is nourished with the
 cuppe, whiche is the blood, and is
 encreased with the breade whiche
 is his body.

Tertuliane in his booke of resurrection of the flesh.

Oure fleshe eateth the bodye &
 bloode of Christ, that þe soule
 also may be replenished and fully
 fed with God.

And in his booke of prayer he saith,
 bread is the worde of the lyvinge
 God, which came doune fro his fote
 stole of the earth from his throne
 of heauen. Then his veraye bodye
 is

is demyd and thought to be in the
 similitude of breade. Saynge: This
 is my body. Therfoze we clamyng &
 requirynge our dayelye bread, do
 aske a perpetuite, & cōtynuaunce
 in Christ and an inseperable vnite ff
 with his body. Agaynst Marcyon
 he saith: we do knowe, receaue and
 beleue all the gospelles of Christ
 by the churche, and not otherwyse.

S. Cyprian marty. cccxix

Cyprian Martyr in the fyrste
 booke of his Epistelles in the
 seconde epistle.

NOw not onely to the weake of
 spycke but to y^e valyant peace
 is necessarie. Not only to perso-
 nes departyng, but to the liuynge
 communion shoulde be minystrid,
 to y^e intent we maye not leaue the
 naked and weaponles, whome we

C. i.

exhort

exhort to battayle. But þ̄ we maye
 defend them with the shelde of the
 bodye and bloude of Christ. And
 whē þ̄ body & bloud of Christ is mi-
 nistred þ̄ it maye be a saucgarde to
 the receauers, and that we arme
 them with þ̄ armour of the Lordes
 heath, whō we wolde saue agaynst
 our gostely enemy. For why should
 we teache, or moue them to spende
 their bloud in confessinge Christes
 name, yf in this chiuallry we deny
 them the bloude of Christe? Or by
 what meanes do we make them fyt
 for the cup of martirdome, if we do
 not admyt them fyrste to drynke
 of the chalice of þ̄ righteous cōmu-
 nicatynge of þ̄ Lorde in þ̄ church.

De cena domini.

¶ Our Lorde maketh cūen cōtinu-
 ally vntill this daye in þ̄ sacramēt
 this.

this his moſte trew & holy body, &
maketh it holy, bleſſeth it, and de-
uideth it to them which deuoutely
receaueth it.

In the ſame.

The breade which the Lorde
gaue to his diſciples chaūged
not in forme, but in nature, and by
the omnipotente power of the
worde, is made fleſhe.

And as in the perſonne of Chriſt, &
manhod was ſene and the Godhed
hydde, ſo in the viſible ſacramente
the diuine nature inuiſible, inſun-
deth hym ſelfe, to the entent that
aboute the ſacrament ſhoulde be
deuotion.

And in the ſame.

This common bread chaūged into
fleſhe and bloude, procureth to bo-
dies lyfe and increaſe.

Col.

The high prest bryngeth forth
bread & wyne, this is (saith he) my
body, they eate and drynke of the
same bread after a visible forme:
but afore these words, þe meat was
common, only it was profitable for
the body to be nourished, & gaue help
of a corporall lyfe. But from what
tyme it was of the Lorde spoken,
this do in remembraunce of me, it
is fleshe & bloud. As often as with
these wordes and this faiche it is
done (that supersubstantial bread,
and cup of benediction, solemly
consecrate) it doth profight to life
and health of the hole Man: Also
being a medecyn & bzent offeringe
to heale infirmyties, and purge
iniquities. That it was an other
thing, that fyrst was sette forth &
consumed, and an other that was
geuen of þe master and distributed,
whan

Whan the false mynde of Judas touched þe holy meate. The holy sanctified breade enteryd into the cursed mouth, the murdering mynde not beyng able to susteyne þe myght of so greate a sacrament, was blowen away lyke chaffe frome the floure, and ran hedlynge to perdition, to desperation, and to the rope.

The sacrament, Churche sōtyme calleth it hys bodye, sōmetyme his fleshe and bloud, & sōmetyme bread.

Ozigen in his. v. Homilye.

Domine non sum dignus.

Whan ye receaue þe holy meate and vncorrupted dish, thou dost vse the breade and the cup of lyfe, thou eatest and drinkest þe body and bloud of our Lorde, ther the Lorde interest into thy house.

Dist. viii

The sacramēt þe Lord dyd institute
whan

When after the figuratyue lambe,
he dyd reache his body to his dis-
ciples at supper.

When these wordes he spokē (saith
Origen) This is my body, and this is my
bloud, ther is a certayne conuersion
made of breade and wyne into
the substaunce of the bodye and
bloude of Christ.

Therefore **o** Lord Jesus goynge to
o inuisible thinges of his fathers
magestie, the figuratyue paschall
betnge sccelebrate with **o** disciples,
wyllynge to commende vnto them
p a certayne memoypall vnder forme
of breade and wyne, he dyd so geue
his bodye and bloude to them, that
he myght shew the sacramentes of
o olde law, amonge which the sacri-
fice of the paschal lambe was chiefe
to be ended in his death, & the sacra-
ments of **o** new law to be institute,
in whiche the mistery of Eucharis-
tia

thia excelleth.

Chrysostem in his. lxxxviii.

Homili. Upon Saynt Math.

L Et vs beleue God in euery
 thinge and not saye agaynst
 hym, yea although the thing that
 he sayth doth appere an inconueni-
 ence both to our senses, thought, &
 vnderstandinge, and dothe also
 excede our senses, capacite, and
 reasonc. Let vs I beseeche you, be-
 leue his wordes in al thinges, but
 chesly in the sacrament, not onely
 vpon those thinges, which lye before
 vs: but considerynge also his wor-
 des. For by his wordes we can
 not be deceaued, His wordes can
 not be false, our senses are most ea-
 sy to be dyspayned. wherfore seyng
 Christe hath sayde, This is my bodye,
 let

*Verba dei
defraudas
ri non pot*

*His wor-
des can
not be de-
ceaued,
our sen-
ses may
easily be
deceiued*

Chrysostome

let vs nothinge doute therof but beleue and perceaue it with the eyes of our vnderstanding.

In his.iii. booke, Dialogorum, Capitulum.

Beholde the dignite of the presthode wher vpon we speake, for it is done in earth, but his office is contained in heuenly busynesses. For consequently, neither man, nor Angel, nor archangel, nor vertu, nor any other creature but o holy gost hath institute this office, and yet remayning in fleshe, hath geuen to peruse the mynistry of angelles. For the which thing o byshop must (as he that were in heuen, and were mixed to o vertues) do this thing, so it is lightenyd with the brightness of lyfe. For when o seest oure Lord offered, and the prest standing at the aulter with incense, & praing for hym selfe and for o people, thou thinkest

Non homo
non Ange
lus, nec
Archange
lus hoc sa
cramentu
instituit.

thinkest thou arte with men, and
not strayght way translatyd into
the heuenes: & excludinge al sence
of the fleshe oute of thy mynde,
thou doest with naked soul, & with
most clere remembrance, behold those
things þe be in beauenly places.

O myracle, oh beneuolence of
God in vs, that Chyste lytteth a- **G**
boue at the righte hande of the fa-
ther, and yet at the tyme of sacrifice
he is contayned in the handes of
men, and is geuen vnto them that **S**
desper to taste of hym, and to be en-
brazed with worshyppe,

In his sermon of Judas
the traiter.

Where wylte thou þe we prepare ^{sermons}
the passeouer. Not that þe is ours: ^{de Iude}
but in the meane season he vnder- ^{proditione}
stode the Jewes passeouer. And the
disciples dyd prepare, but this that
is ours, he hym selfe dyd ordayne.
and

And not only ordayne, but he is it that
made it. why dyd Chyste eat it?
yea, for he dyd fulfill al thinges
that were of the lawe. And because
that Jewes passed away by forgettyng
the benefittes of God, he with the cele-
bration of the festiuitie dyd stren-
gthen memory vnto them of his be-
nefittes, and therfore dyd he com-
maunde the passouer to be sanctified.
And by that also was another
greater benefyt shewed, that that
lambe was a figure of a lambe to
come. And that bloude shewed
the cōpyng of the Lordes bloud. That
lambe was a shadow, this a verite.
And therfore in it, both the passouer
of the fygure & verite is celebrat.
Now therfore their swete breades
be vnclene, their festiual dayes vn-
lawful. what do we: do not we offer
euery day: we offer truly, but ma-
kinge remembrance of his deathe.

And

Agnus pa
schalis um
bra.

Christus
veritas.

Super Epi
solam ad

Hebreos,
Cap. 17.

Quotidie
offerendū.

And this sacrifice is one, not many. *Vna est ho-*
 ny. For that was offered into the *stis*
 holy of the holynes, & this sacrifice
 is an ensample of that, & very same
 do we offer, and not now one lamb
 & to morowe an other, but alway
 one. Therefore this sacrifice is one, *Vbiq; Deus*
 else by & reason, because it is offe- *offertur.*
 red in many places, ther be many
 Christs. No, but & Lord is euery *Commemo-*
 where one, and here beunge ful, and *ratio.*
 ther ful, one body, for as he that is
 offered euery where, is one bodye,
 and not many bodyes, eue so also is
 the sacrifice one. He is our byshop *Idem sacr-*
 which offered the hoost, makynge *sacrum.*
 vs clean, and that same do we now
 offer, which then offered can not
 be consumed, and that we do, is
 done in remembraunce of hym.
 None other sacryfyce do we but
 alway the same. *Super Math.*
 Let all men beleue that euen now
 also

also is celebrate þe supper in which
 Christe hym selfe dyd sit. For ther
 is no dyfference betwene that and
 this. For that is not made of man,
 & this of hym. Therfore when thou
 seist þe prest geue þe the body, thinke
 not that it is reached to the by the
 handes of the prest, but by christes.
 For as in baptisme, thou art not
 baptised of the prest, but of God:
 So hath not God to Mungelles
 commytted this office. But he be-
 ing present byddeth and saith: let
 vs here therfore as wel the prestes
 as other. How greate, how merue-
 lous a thyng is graunted to vs.
 Let vs here I prayc you, & be a-
 frayde of his flesh geuen to vs, his
 owne flesh offered, hath he sette
 forth to the Jewes euery year in re-
 membrance of his benefyttes. God
 hath set forth holy dayes to the:
 daylpe that þe shouldest not forget,

Christus
 quotidie
 nobis pro
 ponitur.

is he set forth. For this is a sacrament of peace. Let no Judas, no Simon come to this thy table.

The Jewes passouer was an example but þ is boyd and past: but now is com vnto vs the spiritual passeouer, whiche Christ hym selfe made. For when they dyd eate and drinke, he toke breade and brake it, and sayde: this is my body which shalbe geuen for you. They knowe what I speake, which be consecrate to deuine misteris. And afterward he toke the cup and sayde: this is my bloud which shalbe shed for you in remission of synnes. And Judas was p'sent, Christ saying these wordes, this is my bloud. Say Judas, whom hast thou sold for. xxx. pence. This is the same bloud of which thou madest a bargayne afore with þ Wharyseps. Oh mercy of Christ. Oh madnes of Judas, he made a bargyn

Dementia
Iudas

Remissio
peccatorū
sanguine
Christi

bargyn to sel Christ for .xx. pence.
And Christ of his clemency offered
to hym the same bloude that he
had sold, that he myght haue had
remissio of his synnes, if he had not
ben vnfaithful. For he was pre-
sent at the communicacion of that
Sacrifice. And his fete also Christ
dyd walhe, as of the others, that
he shold haue had none excuse of
his malice: But he being detesta-
ble, thought the lynges in waight
of his mynde. But now, a conue-
nient tyme doth inuite vs to the
terrible table, and with a congru-
ent watching. Let no Judas be
founde ther: Let no wycked per-
son come therto, nor none pricked w
payson, nor no dyspayteful wordes
be pronounced with the tonge, nor
that þe lynges in wayt be not hyd in
þe mynde, but that, þe will posses-
seth: yea & let þe speche declare the
same

same. for now is Christ hym self
 set p, which adornyd that table, and
 he dothe also consecrate this, whi-
 che we now haue. For it is not man
 which (consecration of the table be-
 ing set forth) doth make the body
 and bloud of Christ: but it is Christ
 whiche is crucifyed for vs. The wo-
 rdes be spoken by p prestes mouth,
 but they be consecrated by the po-
 wer of God.

*De sacrorum participatione misteriorū quod com-
 muncare nolēs, nec oracionē dignus est interesse,
 Ro, iiii. Jo, cxi, Rem, lx, Ioh, Euang.*

Parents do often put their chil-
 dren to other to be nozysd, but I
 saye saithe christ do not so. But w
 my fleshe I do nozyshe, I put my
 self vnto you, willyng you al to be
 gentlemen, I pretending good ex-
 pecta-

peccatto of you of thinges to come.
 which do here geue my self to you,
 moch more in the world to come. I
 haue willed to be your brother. I
 haue taken flesh & bloud for you:
 vnto you agayn I geue that same
 flesh & bloud, by which I am made
 your cosyn. This bloud maketh to
 vs a flozysing ymage of a kinge.
 This bloud is an honoz & can not
 be done awaye. This bloude doth
 not suffer the gentelnes of & soule
 to consume, euer freshinge it & no-
 rishinge it. For of meats blod sprin-
 ginge in vs, is not strayghtwaye
 made: hat, but some other thinge.
 But this is not so: but by and by
 it waterpeth the mynde, and byn-
 geth in a certayn grace, vertue, or
 strength. This mystical bloud put
 Ma teth away deuilles, and causeth
 them to be farre away, and calleth
 Angelles to vs, And the Lorde of
 Angelles

Angels, for where they se þ Lordes
bloud, deuils fly away, and angel-
les come, to this bloude shed was-
sheth all the worlde.

More saynges of Chrysostom
in his Homily. xxiii.

1. Cor. x.

The thinge that is in the chalice
is that which ranne oute of Chri-
stes syde, & we are partakers of it.

*Liber. iiii. cap. iiii. de dignitate
sacerdotali.*

O Greate good will of God to-
wardes vs, O myracle, he þ
sytteth vpon the right hande of
his father in heauen aboue, is con-
tayned in mennes handes, in the
tyme of sacrifice.

Homili. Xvii. Episcopi. ad heb. ix. ca.

There is one bodie of Christ day
ly offered in sacrifice, and one Christ

D.

in

in euerye place where the Sacra-
ment is, which is here in this place
full, and there in that place also
full oꝝ hole.

Homil. ad Antiochenum populum

H Elias the Prophete ascending
bp, left his mantell vnto his disci-
ples, but the sonne of God ascen-
dyng bp into heauen, lefte vnto
vs his owne fleshe. As foꝝ Helyas
leauinge his mantell vnto his dis-
ciple, left it from him selfe: but our
sauoure Christ hath both left his
fleshe with vs, and also taken it
with hym selfe in his Ascencion.

Homil. xlv. super Iohannem.

It is not man that maketh oure
Lordes bodye and bloude, of those
thinges set foꝝth vpon the table
to be consecrated, but it is Christe
that was crucified foꝝ vs: The
wordes are pronounced of þe prest.
and

And these thynges, (bzeade and wyne) are consecrated by Goddes power and grace, for he sayde: This is my body. By these wordes the bzeade and wyne are consecrated.

If a man loke in howe muche he is bounde to flesh and bloud, & to be able to be made nigh to blessed & simple nature, then diligently should he vnderstand that it were mete to honoꝝ pꝛiests by þe grace of the holy gost, for by them these misteries be fulfilled, & other no lesse then these, beinge so greate, either because of our helth, oꝛ els because of dignitie. For they þe inhabit erth and be conuersant in it, hath deserved to dispence heuently thynges: & they haue receaued power, whiche god nether gaue to Angels, noꝛ Archaungels: noꝛ it was not sayde to the, what things soeuer ye bind on earth, they shalbe bounde also in heuē

To. li. c. d.
dogorum
Cap. 54

Sacerdotes
honorandi

Potestatem
ligandi
et solvendi
dedit homi
nibus non
Angelis
nec archa
ngelis

D. li.

heuen

heuen, and what thinges so euer ye
loose, they shalbe loosed.

*Que sacer
dotes agūt
in terris,
Christus
confirmat
in celis.*

*sine sacra
mento Eu
charistie
nulla salus
nec pro
missa red.
duntur.*

The prynces of the world hath
also a certayn power of byndinge,
but which is only laifull in bodyes,
but this bōde which is commyt
to preistes, it goyth to the soule &
passeth to heuen. That those thin
ges that preistes do beneth, God
dothe also confirme in heauen, and
corroborateth the sentence, for it is
no other thinge to be called, but
woodnes to contempne that misse
rye, with oute which neither is hel
the geuē vs, nor those good things
that be promysed shoulde be ge
uen, for none shalbe able to go into
the kingdome of heauen, but those
that be bozne agayne of water and
of the spirite. And he that eateth
not the fleshe of oure **LORD**
and drynketh not his bloude,
shall not haue lyfe euerlastyng,
which

which be made with no other hand-
 des then with the holy handes of *Solus Sa.
cerdos cō.*
 the prest, noꝛ can haue the rewarde *secrat.*
 of promyses, noꝛ escape the fyre of
 hell, but by þe office of these things.
 These be they that bring vs forth
 in a spirituall generation, and ex-
 ecute them by the generation of
 baptim, by them we be clothed with
 Christ, and by them we be toynded
 to the sonne of God, by them we be
 also made members of that blessed
 head.

Saynt Ambrose was
 within. cclxx. after Christ in
 his. iiii. boke of sacramen-
 tes. the. xiiii. cap.

Who is the author of the sa-
 cramentes, but our Lorde
 Iesus: these sacrametes came fro
 heauen, foꝛ all counsell is frome
 D. iii. heauen

Exod. 16.

heauen, but verely greate & God-
ly is the myracle, that God rai-
ned from heauen to the people An-
gelles foode. And y^e people labored
not, and yet did eate. Thou pera-
uenture sayest: my bread is had co-
mely in vse, but this bread, is bread
befoze the sacramentall wordes,
but after consecration hathe ap-
proched, of bread is made the fleshy
of Christ. Let vs therfoze fortifye
and approue this: how it, which
is breade can be y^e body of Christ by
consecration. Of what wordes
than and of whose sayinges consi-
steth the consecration: even of our
Lord Iesu, for by al other thinges
which are spoken, prayse is offered
to God, and prayer & supplicatton
is made for the people, for y^e kynge
& for other thinges. But whā it is
come to passe y^e y^e sacramēt (worthy
to be honoured) must be cōsecrated
now

of Ezechiel

now the prest vseth not his owne
worde, but the wordes of Chyste.
Therefore the worde of Chist doth
make or consecrate this sacramēt.
Whiche word of Chist: it truly, by
the whiche al thinges are made.

The Lorde commaunded, and hea-
uen was made. The Lorde comman-
ded, and the earth was made. The
lorde commaunded & the seas was
made. The Lorde commaunded & eue-
ry creature was begotten & borne.

Seest þ than how mighty in wor-
king the word of God is: therefore,
if so great power, strength: & vertu
be in the word of our lorde Jesu, &
thinges whiche were not, began to
be: howe muche more is it able to
worke þ the things were might be
chaunged into another thing: hea-
uen was not, þ sea was not, þ earthe
was not. But here þ prophet Da-
uid speaking of god, he spake the
word, & the thing

Howe muche more
it able to worke
the thinges were
not, & howe muche
more is it able to
worke þ the things
were might be
chaunged into another
thing: heauen was
not, þ sea was not,
þ earthe was not.
But here þ prophet
Dauid speaking of
god, he spake the
word, & the thing

things were made, he commaunded and the things was created. Than let me answer, it was not þe body of chʒist befoze the consecration, but after the consecration I say vnto the, that now it is the body of Chʒiste. He spake the word and it was done, he commaunded and it was created. Thou thy selfe was: but thou was an olde creature. After þe thou was dedicated to God & baptisyd, thou began to be a new creature. Wylt thou knowe how new a creature thou arte? Euery

2. Cor. 5.

man (saith Saynt Paule) is by Chʒist anew creature, here therfoze, lo, the worde of Chʒiste hath bene wonte to chaunge euery creature: and chaungeth whan it will, the customes and ordinañces of nature. Thou requirest how? Harken. And fyrst of all let vs take example of Chʒistes generation. The custome

is, that man can not be generate
but of man and woman, and wed=
locke company: but because it was
our Lordes pleasure who choose
this Sacrament, Christ was borne
of the holy ghost, and of a byrgyn,
that is to saye: the mediatoure of
God and men, Christe Iesus verpe
man. Than thou seest, that against
the custome and order of nature, a
man was borne of a byrgyn. Take
an other example. The children of Exod. 14.
Israell was oppressed of the Egi=
ptians, closed in with the sea on e=
uery syde, by the commaundement
of God Moyses touched the water
with his rodde, and the water deui=
ded her selfe a sonder: which verely
was not after the custome of her
nature, but according to the grace
of the heauenly commaundement.
Take an other example. The chil=Exod. 15.
dren of Israell was thurstye, and
D. v. came

4. Reg. 6.

came to a fountayne of water, the
 whiche was bytter, not able to be
 dronke: Hoip Moyses dyd cast a tre
 into the water, and it was made
 swete which befoze was bitter, that
 is to saye: it chaunged the custome
 of nature, and toke the swetnes of
 grace. Take also þ fourth example
 It fortunied as a man was felling
 doune a tre besides the floude For
 dayne, the axe hed fall into the wa-
 ter and sonke to the botome (as the
 custome of Iron is to do) the pro-
 phet Heleseus dyd cast a sticke of
 woode into the water, and imme-
 diately the Iron came vp & swim-
 med aboue the water, the whiche
 verely is against þ nature of yron.
 For the stuffe & substaunce of Iron
 is moch heuier than is þ element
 of water. Dost thou the by these ex-
 amples vnderstande how mightily
 the heauenly worde worketh: yf þ
 heauenly

heauenly worde hath wrought in an
 earthy fōtayne, yf it hath wrought
 in other thinges, doth not it also
 worke in þ̄ beauenly sacramentes? *Panis*
 than þ̄ hast learned þ̄ of bread may *corpus chri*
 be made the body of Christ. And þ̄ *sta*
 wine and water is put into þ̄ cha- *C*
 lice: but it is made bloude by the
 consecration of the heauenly word
 But peradventure thou wilt saye,
 I se not the forme of bloude. Euen
 as thou hast taken the similitude *Respon*
 of death in baptyne, so dost thou
 drinke the similitude of the preci-
 ouse bloude, that there be no feare
 of bloude, and yet þ̄ it maye worke
 the price of redemption. Thou
 hast therfore learned, that þ̄ thing
 which thou takest is the bodye of
 Christ, and þ̄ bloude of our Lorde.
 Wilt thou know that it is con-
 secrate with heauenly wordes?
 Here what the wordes be. The prest
 saith.

Ambrose

Qui pri-
dis.

sayth: Make (sayth he) this oblati-
on enrolled, reasonable whiche is a
fygure of the bodye and bloude of
our Lorde Iesu Christ: whiche the
daye afore that he suffered, he toke
breadye in his holy handes, loked to
heauen, to his holy father almighty
God, geuyng thanks, blessed,
bake, and beinge broken, gaue it
to his Apostels and Disciples, say-
inge: Take and eate of this all, for this is my
body that shall be broken for many. And in
lyke maner, he toke the cuppe after
he had supped (the daye before that
he shoulde suffer) and loked to hea-
uen, to the holy father almyghty,
euerlastyng God, geuyng than-
kes, blessed, gaue it to his Apostels
and Disciples, sayinge: Take and
drynke of this all, for this is my bloude. Se al
these be the wordes of the Euan-
gelyst vnto, Take ye, whether it be
the body or bloude, then be the wor-
des

des of Chryste: Take and drynke of it all, **A**
 Afoze it is consecrate it is bzeade: ^{Corpus}
 but when the wordes of Chryste ^{christi est}
 come, it is the bode of Chzist. Fur
 thermoze heare hym sayinge: Take
 and eate of it all: this is my body, And afoze **C**
 the wordes of Chryste, the cuppe is
 full of wyne and water: when the
 wordes of Chryste haue wroughte,
 there is the bloude made, whiche
 hath redemed the people. Then se
 in howe greate kyndes is the word
 of Chzist myghty and able to con-
 uert all maner of thinges. Further
 moze, the Lorde Iesus hym selfe
 doth testifie vnto vs, that we may
 take his bode and bloude, should
 we then doubte of his fayth and
 wptnessynge. Nowe come with me ^{lib. 4. de}
 to my proposition. It is surelve a ^{sacramen}
 greate and worlhyppfull thynge, ^{is}
 that he dyd raygne Manna from
 heauen to the Jewes. But vnder-
 stande

stand, what is more, the **Manna**
from heauen, or the body of **Christ**?
Surely the bodye of **Christe**,
whiche is maker of heauen. Far-
thermore he that did eate **Manna**

Is deade. But he that hath eaten
Forgiueness of synnes
this bodye, it shalbe to hym for-
geuenes of synnes, and he shal
neuer dye. Therefore thou sayst not
in vayne **Amen**, So be it. Now
thou confessest in spyte that
thou takest the bodye of **Christe**,
the prest saith to the, The bodye
of **Christ**. And thou saist **Amen**.
That is true that which he con-
fesseth hath the desyre. It is to be

B knowne in pronouncing of these
wordes. This is my bodye, a misse-
Bread
turned
into the
bodye of
Christe.
rye is done. And breade is tur-
ned into **Christes** bodye. If thou
aske how we leaunge these thynges
not certayne, do affirme that
which is of auctorities, that is
to

to say, that the substance of bread
and wine, is converted into the sub-
stance of the body and blood of
our lord.

is

And we be not ashamed to con-
fesse that we knowe not the manner
of turnynge. For the thynges that
remayne of the former substance, *accidentia*
be accidentes, that is: the colour, *manent*
saour, forme, and weyghte. Nor
yet they do make the body of
Christ, nor can be grounded therein.

But if it be asked where they be
founded, we saye, that by diuine
miracle, they be sustayned without
substance.

*He accidentia
manet sine
subiecto de
virtute di-
uina,*

This is truely a greate mysterie,
and vnsearcheable. We be com-
maunded to beleue: we be not per-
mitted to discusse all thynges that
the Lorde wolde he dyd in hea-
and in earth. And because so he
wolde, so it was, So thoughte
the

*We be
commā-
ded to be-
leue, but
not to
discusse.*

Ambrose

the figure of breade and wyne be
seene: yet after the consecration,
we muste beleue nothinge els, but
the fleshe and bloude of Christ.
wherefore the truth doth saye to
his Disciples: This is my fleshe
for the lyfe of the worlde, and that
I might speake more maruelously
it is playnely none other but that
which was borne of the virgin Ma
rye, and suffered on the crosse, and
rose out of the graue. This I saye
is it. And therfore is it þ fleshe of
Christ, which for the lyfe of þ worlde
yet to daye is offered, the breade of
angelles is made the meate of men:
wherefore he sayth: I am the lyuely
bread which cam doune from hea
uen. Also, the breade which I will
gyue is my fleshe for the lyfe of the
worlde. By these two sentences it is
geuen openly to be vnderstanded,
that this breade and that, be not
two,

Early English

*þ fleshe of my
borne of y^e virgin
mary: &c*

is offered to day

Soam: &

two, but one bzeade and one fleſhe,
 and withoute doute is made one
 bodye. That verely, & ſurely, which
 was taken of the virgyn, & ſuffe-
 red, that was buryed, that aroſe a-
 gayne and aſcended into heauen, &
 ſitteth on the right hande of God
 the father, and which is to come, to
 Judge the quicke & the dead. And
 that thou mayſte knowe this to be
 a ſacramēt, the figure of this went
 befoze, afterwarde, know how gret
 a Sacramēt it is, ſe what he ſaith.
 As ofte as ye ſhall do this, ſo ofte
 ſhal ye make a remembrance of me
 vntil I come. Therfoze we hauing
 in mind his moſt glorious paſſion,
 & reſurrection from hel, & his aſcen-
 tiō to heauē, we do offer vnto this
 ſpotles ſacrifice, reaſonable hoſt,
 bloudleſſe offering, this holy bzead
 and Cuppe of lyfe euerlaſtyng. we
 bothe aſke and pray the that thou
 E. woldeſt

*Ambroſius li. 4.
 De the ſacramēt
 excellen-
 cie & gret
 nes of
 this Sa-
 crament.*

i Cor. ii

Ec.

woldest take this oblation into thy
 high altar, by þy handes of thy holy
 Angelles, as þy haste vouchsafe to
 receaue the rewardes of thy Just
 seruante Abell, and the sacrifice
 of our patriarke Abraham. and
 that which the high prest Mel-
 chisedech hath offered vnto the.
 Therefore how oftsoeuer þy dost re-
 ceauē: what saith the Apostel to þy.
 Howe ofte so euer we do take, we
 do shew the Lordes death. If we
 shewe deathe, we shewe remissi-
 on of synnes: howe ofte so euer
 bloude is shed, it is shed in remis-
 sion of synnes. I muste alwaye
 take it that my synnes maye be re-
 mytted. I that alwaye do synne
 muste alwaye haue a medition. For
 as our Lorde Jesu Christ is the
 true sonne of God, not as men by
 grace, but as a sonne of the sub-
 stance of his father: So is it the
 vcrap

Remissi-
 on of
 synnes.

De Sacra-
 mentis. li.
 6. Cap. I

beray fleshe (as he sayde) and the
beray bloude whiche we drinke.
But peradventure ye may saye, how
beray fleshe? I that se þ similitude
se not the truthe of the bloude.
First I tolde you of the worde of
Christ, which worketh that it is a-
ble to chaunge and conuert kyndes
of nature institute. Farthermore
whan his disciples dyd not take
the worde of Christ, but hearinge
that he wolde geue them his fleshe
to eate, and his bloude to drynke,
they went backe, yet Peter onely
sayde, thou hast the wordes of lyfe;
and shal I go from the? Therefore
least that my shoulde saye so, as
ther were a certayne fear of bloud,
but that the grace of the redempti-
on might abyde still, therefore in a si-
militude thou takest the sacrament:
but yet thou gettest the grace and
vertue of the true nature.

Ambrose

In his firste prayer
at masse.

I O Lorde remembre thy pas-
sion, do come vnto thyne alter,
all though I be a sinner, & I may
offer to the that sacrifice, which &
dydest ordayne and commaunde to
be offered, for our saluation in re-
membraunce of the.

Aduersus uigilantium.

I reproue all opinions agaynst
& churche & openly condempne the.

Amb. de fide ab Garciaum.

Away with Argumentes where
fayth is sought

Thomas had a greate cause to
maruel when he saw Christes body
brought into the house with oute
hurte throughe, & gates closed, whi-
che coulde not be passed throughe
with mennes bodyes.

Saynt

Saynt Ambrose in his booke

De spiritu sancto, lib, iii,

Cap. xlii.

It is therfore no meane questi-
on, and therfore we should the more **S**
diligently consyder, what is y^e fote
stole. For we reade in a nother
place, heauen is my throne, and the
earthe the fotestole of my fete. But
yet the earth is not to be worship-
ped of vs, because it is a creatur of
God. And yet let vs se though,
lest the Prophete name the earth
to be worshypped, which our Lord
Iesus toke in y^e takinge of fleshe.
So the by the fotestole let y^e earth
be vnderstand, & then by the earth
the flesch of Christ which we do now
worship (also in the misteries) and
which y^e Apostelles (as we haue be-
fore sayd) worshiped in our lord Je-
su, for christ is not deuided but one.

C.iii,

Saynt

Augustyn

S. Augustyne. Fo. xxxviii

Here begynneth the sayinge of

Saynt Augustyne, priore contione

Psal. 33. Cum fugerit David Saul

persecutorem iniquient alit,

Christ
was boꝛne
in his
own ha-
ndes.

Christ was boꝛne in his owne
handes. Howe can that be in
man? who can vnderstand, foꝛ who
is boꝛne in his owne handes? A
man may be boꝛne in other mens
handes, no manne is boꝛne in his
owne handes. Howe it may be vn-
derstande in David (after the let-
ter) I fynde not, in Chyste we
fynde. Christ truely was boꝛne in
his owne handes, when he (geuing
his bodye) sayth: This is my body, That
bodye verely was boꝛne in his owne
handes.

Contra literas Petilian.

Lib. ii.

It is

It is another pascouer that the
 Jewes do celebrate with a shepe, &
 an other that we celebrate in the
 bodye and bloude of our Lorde.

Christe in Sacramentes, fewe in
 nombre, moost excellent in signifi-
 cation, hath bounde together a fe-
 lowshyppe of newe people. As bap-
 tisme is consecrate in the name of
 the Trinitie, and the communica-
 tyng of the bodye and bloude of
 hym. And if anye other thyng be
 commended therin Scriptures ca-
 nonicall, it doth playnely appeare,
 what tyme the Apostels toke byst
 the bodye and bloude of our lorde,
 that they dyd not take it fastynge,
 is it therfore to accuse maliciously
 the vniuersall churche, that it is
 alway receaued of the fastynge?

For that cause it pleased the holpe
 gost, that in the honour of so great
 a sacrament, that the bodye of our

C.iiii.

Lorde

Ad Iohann.
 rium. Epi.
 118.

Augustyn

S. Augustyne. Fo. xxxviii

Here begynneth the sayinge of

Saynt Augustyne, priore contione,

Psal. 33. Cum fugerit David Saul

persecutorem iniquiens ait,

Christ
was boꝝ
ne in his
own ha-
des.

Christ was boꝝne in his owne
handes. Howe can that be in
man? who can vnderstand, foꝝ who
is boꝝne in his owne handes? A
man may be boꝝne in other mens
handes, no manne is boꝝne in his
owne handes. Howe it may be vn-
derstande in Dauid (after the let-
ter) I fynde not, in Chyste we
fynde. Christ truely was boꝝne in
his owne handes, when he (geuing
his bodye) sayth: This is my body, That
body verely was boꝝne in his owne
handes.

Contra litteras Petilian.

Lib. ii.

It is

It is another passeouer that the Jewes do celebrate with a shepe, & an other that we celebrate in the bodye and bloude of our Lorde.

Christe in Sacramentes, fewe in nombre, moost excellent in signification, hath bounde together a fellowshippe of newe people. As baptysme is consecrate in the name of the Trinitie, and the communicatyng of the bodye and bloude of hym. And if anye other thyng be commended therein Scriptures canonicall, it doth playnely appeare, what tyme the Apostels toke fyrst the bodye and bloude of our lorde, that they dyd not take it fastynge, is it therfore to accuse maliciously the vniuersall churche, that it is alway receaued of the fastynge?

For that cause it pleased the holpe gost, that in the honour of so great a sacrament, that the bodye of our

C.iiii.

Lorde

Ad Iam
rium. Epi.
118.

Augustyne

De pecca-
torum me-
rites et re-
missionem.

Omni die
populus
immolatur


Lorde shoulde firste enter into the
Christian mouth before other mea-
tes. Therfore thoroughout all the
worlde this maner is obserued. Let
vs heare oure Lorde, not speaking
of the sacrament of baptysme, but
of the sacrament of his holy table.
Except ye eate my flesh, & drynke
my bloude, ye shall not haue lyfe in
you. What do we seke more? What
can they aunswer to this? excepte
with stubboznes they do bend their
brawling synowes, contrary to the
cleare trueth. Was not the Lorde
ones offered in hym selfe? and yet
in the Sacrament, not onely by al
the solemprities of Easter, but e-
uery daye to the people is offered.
For he doth not lye, which beyng
demaunded, dyd aunswer him to be
offered. For if the Sacrament had
not a certaine similitude of those
thynges whereof they be Sacra-
mentes

mentes, they shulde not be Sacra-
 mentes at all. Therfore they be cal-
 led sacramentes, because one thing
 is seene in them, & another thinge
 vnderstanded. That which is sene
 hath a bodelye forme: that whiche
 is vnderstande, hath a spirituall *Epistola ad bonifacium,*
 frute. He that taketh the mysterpe
 of an vnitie, and kepeth not the
 bonde of peace, he taketh not the
 bonde of mistery for hym selfe, but
 a wytnesse agaynst hym self. I re-
 member my sayinge when I dydde
 treat of Sacramentes, I told you
 that after the words of Chyst, that
 whiche is offered is called breade,
 but when the wordes of Chyste is
 spoken, then it is not called bread, *Ante con-*
 but it is called the bodye. There- *secratione*
 fore in the Lordes prayer we pray, *pa. dñ. post*
 Oure breade, but as it is sayde in *consecrat-*
 greke, *ἐν τοῦ σίου*, supersubstantial, *onem cor-*
 not that whiche goeth into the bo- *pus appel-*
 dye. *latur,*

Ordinallie.

dye but that of eternall lyfe, which
 upholdeth the substaunce of our
 soule. Take daile, that maye dai-
 le profite the. So lyue that thou
 maiste daile deserue to take it.
 Daile holy Job dyd offer for his
 chyldren sacrifice, lest any thinge
 either in heart, or worde they shold
 offend. Therfore thou bearest that
 as often soeuer the sacrifice is of-
 fered, the death of the lord, & resur-
 rection of p lord, the ascention of p
 lord is signified, & remission of sin-
 nes, and p daile bread of everlasting
 lyfe thou doest not take. He that
 hathe a wounde, desireth a medi-
 son, it is a wounde that we be
 vnder synne. The heauenly & ho-
 norable sacrament is a medison.
 The fyrst sacramentes which were
 obserued by the law, were for mes-
 syngers of Chyste to come, whiche
 when Chyste dyd fullfill with his
 com-

Contra
 Faustū. lib
 19. ca, 13,

commynge were taken awaye. And
therefore were they taken awaye,
because they were fulfilled. For
Christ came not to breake the law
but to fulfill it. And there be other
institutions greater in vertu, bet-
ter in p[ro]p[er]te, eas[er] to be done,
fewer in nomb[er], as by the Justice
of God shewed into the libertie,
to them that be called the children
of God. If in the olde tyme righte-
ous men, for this foreshowing
sacramentes & figures of thinges
not yet fulfilled, were redy to suffer ^{Dani, 13}
harde & horrible thinges: as of the ^{2, Mac, 7}
thre children whiche in Danvell
is manifest, and of the Machabes,
how moche the more now, for the
baptysme of Christ, for the bodye
of Eucharist of Christ, every Chri-
stian ought to be more redy to suf-
fer all maner of thinges. 
For wo[orth]yppe the fote stole of
his

his fete, for it is holy. what is the
fotestole of his fete? The earth is
the fotestole of his fete. Here I am
in a doubt: I am afrayde to wor-
shippe the earth, lest he should con-
dempne me, that made heauen and
earth.

Agayne, I am afrayde not to
worshippe the stoole of my **A D B**
D E S feete, because the Psalme
nynetye and eyghte sayinge vnto
me: Thou shalt worshippe the
stole of his fete. I aske, what is the
stole of his fete? Beynge thus to-
sed to and fro, I turne me to Christ
for hym I seke here and fynde, how
that without violence of Goddes
honor, the earth maye be worshyp-
ped, and so withoute violacion of
G O D D E S honour, the stole
of his fete may be worshypped.

I For christ toke of y^e earthe, earthe,
for the fleshe is of the earthe, and
he

he toke flesch of the flesch of Mary,
 and because in that fleshe he wal-
 ked here, and gaue the same fleshe
 to be eaten of vs for our saluation
 no man eateth that fleshe, except
 he fyrst haue worshipped it. It is
 so founde oute how fouche a fote
 stole of y^e Lorde maye be worship-
 ped. And not onely that we synne
 not in worshippinge of it, but that
 we synne in not worshippynge of
 it. And though it be necessary that
 it be visibly celebrate, I wolde not
 that ye toke my wordes so grosse-
 ly, as they which beleeuinge me to
 cutte forth certayne peces of my
 body and to geue them in meate:
 But I haue commended vnto you
 a certayne sacrament vnder these
 wordes, my fleshe shalbe geue you
 vnder sacramentes that it may be
 eaten, not accordeinge to this gros-
 ness^e ye se: but spirituallly it must
 be

We eate
 the same
 fleshe that
 was bo-
 ne of the
 vyrgin
 Mary.

S

be vnderstande: and spiritually vnderstanded, it wyll geue life vnto you, for visibly must this Sacrament be celebrate, but my fleshe shalbe vnder the same inuisible, and inuisible there beyng present it must be vnderstand. And though it be necessary, it to be celebrate visible, it must nedes be vnderstande inuisible.

*visibiliter
celebretur
sed inuisi-
biliter in-
telligitur.*

Conciōe. ii. Psal. 33

DAuid fled to Achimalech, and before him he chaunged his countenaunce, and leste hyin, and went his wayes, for there was a sacrifice after the order of Aaron, & afterwarde he of his body & bloud institute a Sacrifice after the order of Melchisedech. He chaunged his countenaunce in the presthod, he leste the people of the Jewes, and came to the Gentyles. He was bozne in his owne handes, when he

*Fugit Da-
uid ad A-
chimalech,
& coram
mutauit
vultū suū
I, reg, 21,*

He gaue his bodye and his bloude. **¶**
 He toke into his own handes, that
 the faithfull knoweth, and he dyd
 beare hym selfe after a manner,
 when he sayde: This is my body, **The** *Lordes p^{re}sent*
 Sacrifice of Aaron is take away, *contione*
 and the Sacrifice is begonne af- *primo*
 ter the order of Melchisedech.

Therefore hathe he chaunged his
 countenaunce. I can not tell how.
 who is this? I can not tell who. **¶**

I knowe who, for our Lorde Jesus
 Chryste is knowen in bodye and
 bloude. He woulde be oure health,
 wherfore he hath geue vs his body
 & bloude of his owne humilite, for
 except he had ben meke, he wolde
 neither haue ben eaten nor broken. *Sermo, 4^o*

Our daileye bread whether we aske
 exhibition necessarie to the bodye
 of the father, signifieng in bread,
 what soeuer is necessarie to vs,
 or we do vnderstande that daileye
 bread

Sacramen-
altaris.

serm. 46

bread which we are wot to receaue
of p̄alter. we aske wel, that he may
geue it vs. For what is p̄ we aske
or praye for, but that we commyt
none euell, wherby we be seperate
from souche breade, and the worde
of God that is daely preached is
breade, for because p̄ it is breade of
the soule. For when this lyfe shall
passe away, we do not seke for that
breade whiche hunger seketh for,
nor we ought not to take the sa-
cramēt of the alter, that we shalbe
ther with Chyste, whose bodye we
take, nor the wordes ought not to
be sayde to vs, whiche we say vnto
you, nor the boke is not to be redde
that we shal se hym which is Gods
worde, by whiche all thinges be
made. The Lorde Iesus bathe ex-
hortēd by promyse of eternal lyfe,
to eate his fleshe and drinke his
bloude, as it is manifest in p̄ gos-
pell

bell in these wordes. He that eat-
 eth my flesh & drinketh my bloud.
 Therfore they that now do eat and
 drink, let them think what they eat
 & what they drinke, least (as the A-
 postle saith) they eate and drinke
 their owne iudgemente, not iud-
 ginge the Lordes body. They that
 eat not and drinke not, let them
 make haste to suche dayntyes be-
 inge hidden, Christ doth dailely feed
 his table is that whiche is set in y^e
 myddes. What cause is it, Oh he-
 rears, that ye see the table, and co-
 meth not to the daynties: perauen-
 ture ye thinke, how is the Lordes
 fleshe eaten, and his bloude dron-
 ken: w^{ch} infideles it is not known,
 but the faithfull know. Come to the
 profession, and thou hast assoyled
 the question. Let the faithfull
 lyue well that they eate not into
 I. iudgement

Christus

quotidie

pascit.

Fideles non

runt quo

modo caro

manduca-

tur.

Infideles

nesciunt.

iudgement and drinke. Thinkinge
 vpon your degrees, and keepinge
 your profession, come to the fleshe
 of our Lorde, vntill the worlde be
 ended. Our Lorde is aboue, but
 yet for all that, the truthe of the
 Lorde is here with vs: The bodye
 wherein he arose in that kind, it be-
 commeth to be in one place, but the
 very body in forme of breade, is e-
 uery where, that is to say: in euery
 aulter where it is consecrate.

Corpus
 Christi in
 omni altari
 ri,

Sermo. ii. de uerbis Apostoli.

We haue hard the true master, the
 godly redemer mans sauour, coma-
 mending to vs our praise, his bloud.
 For he hath spoken to vs of his bo-
 dy & bloud, that he called his body
 meat, & his bloud drinke. A sacramēt
 of the faithfull, & faithfull knowe,
 for hearyng, what other thinge do
 they heare but lyfe, comending su-
 che meate & souche drinke, ye shall
 eate.

haue (saith he) lyfe in you, if you Qui inte-
 eate when some wer offended, that ger ascen-
 this saying was herd. He aunswere ders potu-
 reth: dothe this offende you: ye it, consumi-
 wene that of this bodye that ye se t, non potuit.
 I am about to make partes, & to
 cut a sonder my members, & to geue
 to you: what and yf ye se the sonne
 of man ascendynge where he was
 before: Surely he that coulde go
 vp hole, coulde not be consumed.
 Therfore of his body & his bloude
 hath he geuen to vs a holisome
 refection, and so greate a questi-
 on of his holenes doth he asloyle.
 For so arte thou refreshed, that
 it can not fayle, wherebpon thou
 shalt be refreshed. Eate lyfe,
 drinke lyfe, thou shalt haue lyfe,
 and the lyfe is hole, and that shall
 be, that is to say: þe body & bloude
 of Christe shal be lyfe to euery one,
 yf that whiche in the sacrament

caro nihil
prodest.

Spiritus
est qui uiui
ficat.

Super Iob
Cap. 6.

Altare

Is taken visiblye, be eaten spiritu-
ally, in very trouth be dronken spi-
ritually. We haue harde him selfe
saying: It is the spirite that que-
neth, fleshe profiteth not at all.
Your fathers haue eaten Manna
and be deade. Whye be they deade?
For that they dyd se they belcued.
That, that they dydde not se, they
vnderstode not. Moyses dyd eate,
Aaron did eate, Shinees dyd eate,
and manye other dyd eate, whiche
pleased the Lorde, and were not
deade, for they vnderstode a visi-
ble meate spiritually: spirituallye
they dyd hunger, and spirituallye
they tasted, that spirituallye they
myghte be fylled. For to daye we
take a visiblye meate: but the sacra-
ment is one thyng, and the vertu
of the sacrament is another. Verye
manye do take of the aulter and
dye, and in takynge they dye.

xxher

wherfore the Apostle sayth: he eateth and drinketh his iudgement. was not the Lordes morsell poison to Judas: and yet he receiued: *De Iuda.* And when he receiued, the enemye entred into hym. Not that he receaued an euell thyng: but that he beyng euyl, receaued that which was good. Se therfore brethren, receaue the heaucnly bzeade spiritu- ally, bringe innocency vnto the al- ter: Synnes though they be dawe- ly, yet they be not deadly. Afoze ye *A* come to the aulter, take hede what ye saye: forgeue vs our trespasses. He that eateth my fleshe and drinketh my bloude, hath lyfe euerla- *Ioh, ca. 6.* styng. That is not geuen in the meate whiche we take to sustayne the fleshe, but it is in this meate and dynke that is in the body and bloude of our lorde. For he that taketh not it, hath not lyfe, and he
 f.iii. that

that taketh it, hath lyfe, and that
 euerlastinge. The sacrament of
 this thyng, that is of the vnite
 of the bodye and bloude of Christ,
 In some place it is done daily. In
 some by certayne space of dayes
 betwene. In y^e Lordes table let it
 be prepared, and of the Lordes
 table it is taken, of some to lyfe,
 of some to deathe, of this matter
 se moze in the sixte of Iohn. Here
 is the sayinge of the Lordes body,
 whiche he sayde he woulde geue
 to be eaten for eternall lyfe.
 He dyd expounde the maner of
 thattribution, and of his gyfte.
 He that abydeth in me and I in
 hym, & hath eaten a token & hath
 dronken, that we might be in his
 bodye, vnder that heade in his me
 bers, eatinge his flesh, not leuinge
 his vnite: many hearinge these
 thynges (not vnderstanding) were
 offended

Tractas su
 per Iohan
 nem. 27.

offended for they thought not hea-
 ringe these thinges, but flesh & they
 were to perceiue after & flesh is deth.
 And yet so it behoueth to be spo-
 ken that it shoulde not be under-
 stande of all the sectete thinges of
 God, it must make the attempt not
 contrary, for these, dyd some hyynke
 from God, speaking suche thinges.
 And in those wordes they dyd not
 beleue our Lord Iesu Christ, spea-
 king a greate thing, couering a cer-
 tayne grace, euē as they wolde, so
 they vnderstode, & after & maner
 of men. For Iesus might that: or
 Iesus dyd dyspose that the fleshe
 wherewith the worde was clothed
 (as cut in peces) distribute to the
 beleuers in hym, the fleshe auay-
 leth no thinge. O Lord good ma-
 ster, how doth not the fleshe auayle
 any thinge? seynge & thou saidest
 Except one eate my fleshe and
 drynke

Quomodo
 caro non
 prodest
 quicquam

bynke my bloud, he shal not haue
lyfe in him. Doth not the lyfe pro-
fit any thinge? And wherefore be
we that we be, but that we maye
haue everlastynge lyfe, which thou
promyssest by thy fleshe.

What is it therfore? It profiteth
nothinge, the fleshe profiteth no-
thinge: But how dydde they vn-
derstande: truely thus: They vn-
derstand the fleshe, as it is rent in
the deade bodye, or solde in the
shambles, not as it is quickned
with the spryte. Let the spryte come

Let the
spryte
come to
the fleshe
and it
profiteth
much.

Abidcm

to the fleshe, and it profiteth moch,
or else the worde shoulde not haue
ben made fleshe, that it might a-
byde in vs. Thou hast the wordes
of lyfe sayde Peter, one for all, why
sayde he that: but that he beleued.
Thou hast everlastynge lyfe in
ministracion of thy bodye & bloud:
and we belcuc and knowe. For. ye

we

we shoulde knowe befoze and then
wolde beleue, we shoulde neyther
be able to knowe noz vnderstande.
what beleue we, and what knowe
we? That thou arte Chyste the
sonne of the lyvinge God. For þu
arte eternall lyfe, and thou geuest
not in thy fleshy, but that that thou
arte. All that the Lorde spake of
his fleshe and bloude, and that in
the grace of his distribution, he
promysed to vs everlastynge lyfe,
and therby he woulde to be vnder-
stande the eaters and drinkers of
his fleshy & bloud, that they mighte
abide in him, and he in them. And
that they vnderstandinge carnal-
lye, thinges spirituall were offen-
ded. And that they beyng offended
perishinge, comforte of the Lorde
might be to the disciples, which re-
mayning whom to proue he asked:
And wyl you also go awaye: that
the

the answer of the abyding of the
 mighte be known to vs: for he
 knewe who wolde abyde. Therefore
 all this is awayleable to vs (most
 dearely beloued), that we eate not
 the fleshe and bloude of Christe in
 Sacrament (whiche manye euill
 doth) but that we eate it vnto the
 participation of the spirite, and
 drinke it that we abide in the Loz-
 des bode as members: that we
 maye be quickened with his sprite
 and be not offended: yea, yf manye
 eate with vs, and drinke tempo-
 rallye this Sacramentes whiche
 shall haue in the ende eternall tor-
 mentes. For nowe the bode is
 mixt, as vpon the floze, but the
 lorde knoweth who is his. we be
 sure brethren that all we that be
 in the lordes bode, abyde in hym,
 that he maye abyde in vs. In this
 worlde we muste needes vnto the
 ende

ende lyue amonge the euyll. Not
amonge these euyll (I saye) that
blaspheme Christ. For they be sel-
dome founde whiche with tounge
do blaspheme, but many with life:
we must nedes therfore lyue with
them vnto the ende.

He that is in the vnitie of hys
body, that is in the ioyninge of
Christian members: of whose body
the faythfull communicinge of
the alter, are accustomed to take: it
is true to be sayde: þhe receaueth
Christes body, & drinketh Christes
bloude. And by this, heretikes and
scismatikes, beyng seperated from
this vnitie of body, they may ther
vpon perceauie a sacramento: but
not to them profitable, yea, rather
noysome, wherby they maye be the
more greuousely iudged, or more
slowly deliuered, for that they be
not in that bond of peace, which is
expres-

Lib. 2. Eccl.

25. De ch.

De ch.

Christus co
mestus in
tigre ma
rit.

Sermo, 10
De uerbis
domini

De Iude

expressed in the sacrament. Christe
eaten by partes, and abydeth hole:
hole in heauen. He is eaten by par
tes in sacrament, and abydeth hole
in thy harte. He was hole with the
father, when he came into the wy
gyn, and fylled her, and he wente
not from hym. He came in fleshe,
that men myght eate hym, and he
abode hole with the father, that he
might fede Angels. He that ea
teth my fleshe, and drinketh my
bloude, abydeth in me, and I in
hym: Howe must we vnderstande
Hape we not here vnderstande
them of whome the Apostle spea
keth on, that they eate and drinke
theyr iudgement, when they eate
that fleshe, and drinke that bloude.
Wyd not Judas (seller and betray
er of his master) touch hym fyrst in
his handes (beinge made a sacra
ment of his fleshe and bloude) but

worthely with other Disciples (as
more playnely Luke declareth)
eate and drinke: byd he abyde in
Christ and Christ in hym: Many
also that with fained harte eate
that fleshe and drink that bloude,
or when they haue eaten and dron-
ken be made Apostelles: Do they
abyde in Christ, or Christ in them?
But ther is a certayn maner of ea-
tinge that fleshe and drinkyng
that bloude, as he þ eateth & drin-
keth in Christ, abydeth in Christ,
and Christ in hym. That is a cer-
certayne waye, which waye Christ
sawe when he sayde these wordes
my fleshe is very meate.

Sermo. xxxii.

Let vs Hope moste detely be-
louyd, and be glad in the Lorde,
whiche in this daye hath conse-
crated to vs misteryes of holsome
comforte. Howe hath the Lorde
commendyd

commended to vs his bodie, and
his bloude. How? but of his humi-
littie, for yf he were not meke, he
wolde nether be eaten nor dronke.
Beholde the highnes of hym. The
worde was in the begynninge. Se
what meate is euerlastinge, An-
gels eate, highe vertues eate, hea-
uenly spirites eate, they eate and
be full, and he abideth hole, that he
killeth them, and gladdeth them.

For who can ascende to that meate?

Because man can not ascende to

*Quia ho-
mo ad huc
nequibat
ascendere,*

Christus

descende

ut ut pa-

nis fieret.

that meate, this breade vouchesafe

to descende to man, and that with

unspeakable pitie was done: for it

was necessarye that that table of

Angels should geue mylk, & come

to littell ones. Therfore ye beinge

about to come to the auter of the

Lorde, loke out all the priue pla-

ces of your hart, lest peraduenture

there be any synnes, whiche be not

yet

yet healed with almosse and fa-
stinge. And feare this: he that ea-
teth the Lordes bodye and bloude
unworthely, he shalbe gylty of the
bodie and bloude of oure Lorde.
Therefore let a man proue him self
and so let hym eate and drinke of
that cuppe.

Howe the bodye of Christe that
honge on the Crosse is recea-
ued, and howe not: in his
Epistle, ad Hyreneum in
expositi. Psal. lii.

Not this body that ye se, ye be
about to eate and drinke, that
bloude whiche they be aboute to
shed, whiche wyl crucifie me: that,
and not that: that inuisible, and
not that visibible. wherfore it folo-
weth: yf it be necessarye that to be
celebrate visibible, it is necessarye, it
to be vnderstande inuisible.

Ad Iulianum comitem, in
the Decrees. ii. Dist.

Frome these thinges the pstle
of our Lorde Iesu Christ, deliuer
vs, and geue vs him selfe to be ea-
ten, which sayde: I am the lyuely
breadye whiche came downe from
heauen: he that eateth my fleshe,
and so forth. But euery one afore
he receaue the bodye and bloude
of our Lorde Iesu Christ, let hym
p^{ro}oue him selfe, and (after the com-
maundemente of the Apostle) so
let hym eat of þe breade, and drinke
of that cuppe. For whan we must
receaue hym, we muste fyrst go to
confession and do penance, and
discusse diligently all our actes &
nosyome synnes, yf we do perceue
them. We must strayght way make
haste by confession & true penance
so washe them awaye, leaste with
Judas þe traitor, hydyng within
vs.

As the deuell, we perishe defec-
tyng and concelynge oꝝ kēpyng
our synnes frome daye to daye.

Austen in libro Sent. prosperi

Therfoze we in foꝛme of breade **S**
and wyne which we se, we do honoꝝ
thinges inuisible, that is ꝑ fleshe
and bloude of Christ. Noꝝ in lyke
maner we compzehende not those
foꝛmes, as befoze consecration we
byd compzehend them, when we do
faithfully confesse afoꝝ consecrati-
on, to be bread and wyne whiche
nature hath foꝛmed: But after ꝑ
consecration the flesh and bloude
of Christ whiche the blessinge hath
consecrated, whether vnder a fy-
gure oꝝ vnder a tte wthe, this mi-
sticall sacrament of the cuppe be
done, the truth saythe.

My fleshe verely is meate and my
bloud verely is drynke: oꝝ else how
shal it be great? The bread that

G

lyt

It is
not law
ful to
tear ch
rist with
teeth

The bo
dy of
christ is
both the
veritie &
figure

will geue, is my fleshe for the lyfe
of the worlde. Except it be verpe
fleshe it cannot geue lyfe: But by
cause it is not leful to deuour chris
teathe, our Lorde wolde this bread
and wyne, in mystery truly, his
fleshe and his bloude, by the con
secration of the holy goste poten
tially to be create, and dayely mi
stically to be offered. As the bir
gin by the holy gost, true fleshe w
oute generation is create, so by the
same, of the substaunce of breade
and wyne, the same bode of Christ
and his bloude, by vertu of the
holy gost, mystically is consecra
ted. The bode of Christ is a ve
ritie, and a fygure. It is a veri
te, when the bode of Christe and
bloude, throughe vertue of the
holy goost, is made of the sub
staunce of breade and wyne. And
a fygure is that, that is oute
wardly

wardly felte. Agayne dayely this
 oblation (though Christ once offer-
 yd) be cause we synne dayely in
 synnes, withoute whiche mortall
 infirmitie cannot lye. And ther-
 fore be cause we dayely do fall,
 christ dayly, mysticallye for vs is
 offered within the Catholike chu-
 rch in mystery of christes body. No-
 thinge more is done of a good prest. ^{Nothing}
 nothinge lesse of an euell prest, for ^{more is}
 he is not consecrated in the merite ^{done of}
 of the consecrator: But in the ^{a good}
 worde of the creatour, and in the ^{prest,}
 vertue of the holy sprite. For if ^{then of}
 it were in the merite of the prest,
 it should not pertaine to Christ.
 But now as he is which bapti-
 seth, so is he whiche by his holy
 sprite dothe make this creature
 of breade his fleshe, and wyne his
 bloude.

In Glo. ord. super i, Cct. ca. xi.

G. ii.

Ther

There be
two ma-
ners of ea-
ting of
Christe.

There be two maners of eatynge
of our Lorde, one is sacramentall,
by whiche, do eate as well the good
as the euell. Another is spirituall
wherby, the good onely dothe eate.
And this is not only to eat Christ,
and in his sacrament to take his
boodye, but to dwell in Christ, and
haue Christ dwellinge in hym. For
they do eate hym spirituallly whi-
che in the vnitte of the Church
(whiche that sacrament dothe sig-
nifye) doth abide. For he that dis-
cordeth frome Christ, nor eateth
Christes flesh, though he do dayly
to his Iudgement take a sacra-
ment so greate a thinge.

Contra. Epist. fundament. ca. v.

If I wolde not beleue the gospell
except the auctorite of the church
had moued me

In his. iiii. booke. xxi. cha. xxviii. ser-
mon agaynst Maximinum.

The

The Sacrament of the altet is a figure of Christs death and passion, of the mysticall body of þ Church, and of his naturall bodye therin present.

Augustin de uerbis diu. Ser. xl.

That same that he also saith: who eateth my flesh, and drinketh my blood, dwelleth in me and I in hym, how shall we vnderstande it? Have we vnderstande also the of whom the Apostle spake, that they did eate to them selfe, & drinke iudgement, when they did eate the same flesh and drinke the same bloude, the flesh it selfe: þ bloude it selfe: Dyd not Judas the wicked sellar and betrayer of his master, when he dyd eate and drinke (as Luke þ Euangelist declareth) the fyrst Sacrament of the flesh & bloude of Christ (made his owne handes) dwell in Christ or Christ in hym.

G.iii.

hym.

hym. finally many that with fa-
 ned herte ate that fleſhe, & drinke
 the bloude, or when they haue
 eaten and dronken, be come apoſ-
 tataſe, do they dwell in Chriſt,
 or Chriſt in them? But withoute
 doute ther is a certayne maner
 of eatinge that fleſhe, & drinkinge
 that bloude, after whiche maner
 whoſoeuer eateth and drinketh,
 dwelleth in Chriſt, and Chriſt in
 hym. Therfore, not in what ſoeuer
 maner any man eateth the fleſhe
 of chriſt, and drinketh the bloude
 of chriſt, he dwelleth in Chriſt,
 and chriſt in hym: but after a
 certayne maner, whiche maner he
 ſaw where he ſayde theſe wordes.

Aug. de bap. li. v. ca. viii.

It was neuertheleſſe the bodye
 of our Lorde alſo vnto them, to
 whom the Apoſtle ſayde: he that
 eateth vnworthely, eateth and
 drinks

Drinke the iudgement to hym selfe.

Here foloweth the word
de of Saynt Jerome bp=
on the .xxi. cha. of Disc.

I have geuen to the Jewes the
eatinge of my bodye. I beinge
both the meate & the gest, so dyd he
vnderstande chrystes wordes.
Also vpon these wordes of Mala
chye the fyrst chap. ye offered vpon
myne alter poluted breade, (saith
Jerome) we poluted breade, that
is the bodye of Christ, when we
vnworthelye come to the alter and
being foule, do drinke cleane bloud:
for when sacramentes be defiled,
he whose they be is defyled.

super Math. ca. xxvi.

Then supping, Iesus toke bread
whan þ figuratyue passeouer was
fulfilled. and he had eaten þ fleshe
of

of the lambe with his disciples, he
 toke breade, whiche dothe comfort
 mans harte, and he went ouer to
 the sacrament of the trew passeo-
 uer: that as in p̄figuringe of hym
 Melchisedech p̄ p̄cist of the highe
 god did, offeringe breade and wyne
 he dothe also represent the truthe
 of his owne bode. God forbyd that
 I speake any wronge thinge of
 them whiche succedyd the aposto-
 lyke degre, do with their holy mo-
 uthe make the bode of Christ, by
 whom euē we be christians. If lay
 men be commaunded that for pray-
 er, they abstayne frome the com-
 pany of theyr wyues, what is to be
 done of p̄ byshope or p̄cist, whiche
 is dailie aboute to offer cleane sa-
 crifice for his owne synnes and the
 peoples. Let vs rede the booke of
 the kinges, and we shall fynde that
 the p̄cist Abimalech wolde not
 fynd

Ad Litū.
 Capit.

first gyue vnto Dauid and his ser-
uautes of the Hewbreades: But
that he dyd aske hym whether þ
his seruantes were cleane fro theyr
wyues (not fro straungers, but fro
their owne wyues) and but that he
hard þ they abstayned yesterday, &
þ daye befoze frome worke of wed-
loke, he wolde not haue graunted
them the breades whiche he had a-
foze denyed: So moche is betwene
the Hewbreades and the body of
Christ, as is betwene a shadowe &
a bodye, betwyte an ymage and
the truthe, betwene exemplaries
of thinges to come, and those thin-
ges whiche were prestigured by the
exemplaries.

¶ Upon the first chapter of Tpte
¶ Priests do offer dailye for their
synnes and the peoples also, pure
sacrifices, and the preist maketh
christes bodye at masse.

Saint

Saynt Barnard sayth: as Chriſt
gaue his fleſhe for vs, ſo he gaue
his fleſhe to vs, in that miſtery to
redeme vs, in this to fede vs.

Petrus Lombardus,
in his. iiii. boke, Chap. xii.

Petrus Lombardus ſayth in
his. iiii. boke. and the. xii. chap.
After this, it is asked whether that
that the prieſt doth, maye be ſayde
properly a ſacrifice or immolation,
and whether Chriſt be dayly immo-
late and offered, or onely once?
wherunto it may be ſhortly an-
ſwered: that whiche is offered and
conſecrated of the prieſt, is called a
ſacrifice and oblation, becauſe it is
a memoꝛye and representation of
the true ſacrifice, and holy immo-
lation done in the aulter of the
croſſe, And Chriſt was once deade
on

on the crosse, and ther was offered
in hym selfe, but he is dayly immo-
late or offered in the Sacrament:
because in the sacrament there is
made a memoꝛye of that is once
done. wherbyon saynt Augusten
in his. xxiij. Epistle, witten byon
the. vi. chap. vnto the Romanes,
sayth: we are assured that Chyste
rysing from death, dyeth not now.
&c. yet least we shoulde forget that
is once done, in oure memoꝛye e-
uery yeaꝛe is done, that is to saye:
as often as the Pascha is cele-
brate, is Chyste as often kylled.
No: onely a yeaꝛely remembraunce
representeth that was once done,
and causeth vs to be moued, as
though we sawe oure **LORDE**
on the crosse. Also Chyste was
once offered in hym selfe, and yet
is dayly offered in the sacramente,
whiche is thus to be vnderstande,
that

that in the open shewynge of his
bode and distinction of his mem-
bers he dyd hange onely once vpon
the crosse, offerynge hym selfe to
God the father an hoost of redemp-
tion effectuell for them whom he
hathe pzedestinate. Also Saynte
Ambrose. In Christ the host was
once offered, beinge of power to
helth: what do we then? Do we not
offer euery daye: and if we offer e-
uery daye, it is done in the remem-
braunce of the death of hym. And
the host is one and not many: How
one and not manye: because Christ
is once offered. This is the ex-
ample of that, and the same, and
alwayes the same is offered.
Therefore this is the same sacrifice,
or else it maye be sayde: because it
is offered in many places, there be
many Christes, whiche is not so:
But one Christ euery where and
here

here full, and there full, so as that
 whiche is offered euery where is
 one bodye, and so also one sacrifice:
 Christ hath offered the host, we do
 offer the same also now: but that
 we do, is a remembraunce of the sa-
 crifice. For ther is no cause found
 of the one inualidite or weaknes be-
 cause it perfiteth the man. Here is
 gathered, that to be a sacrifice, and
 to be so called, that is done in the
 alter, and Christ to be onse offered
 and daily offered. But other wyse
 then, and other wyse now, and also
 it is shewed what is the vertu of
 this sacrament, that is to saye re-
 mission of veniall synne and per-
 fection of vertu.

Hillarye in his booke of
 the Trinite. lib. viii.

The Lorde leauinge nothinge
 to the consciēce of the faithfull
 to

he taughte the effecte of naturall
 efficacye, sayinge that they may be
 one, euen as we be one. ¶ In them,
 and they in me, that they be per-
 fect in one. ¶ Them ¶ I do nowe aske
 that do put an vnittie of wylle be-
 twene the father & the sonne: whe-
 ther or no, by the truth of nature,
 Christ be to day in vs, or by con-
 co,de of wylle. For yf we take true-
 lye the worde bringe fleshe in our
 Lordes meate: Howe is it not to
 be esteemed hym to abyde in vs na-
 turallye, whiche toke the nature
 of oure fleshe, then inseperable to
 hym, beinge borne man: And the
 nature of his fleshe, to the nature
 of eternitie, vnder a Sacrament
 of his fleshe to vs to be geuen,
 hath myngled, for so we be al one.
 For euen in Christe is the father,
 and Christe in vs. Therefore who-
 soeuer doth generally deny the fa-
 ther

ther in Christe, let hym deny fyfte
(not naturally) ether hym in christ,
or Christ to be in hym. For the fa-
ther in Christ, and Christ in vs, ma-
keth vs to be one in them. If ther-
fore Christ haue truely taken flesh
of the bodye of the byrgyn, and
that, that verpe man whiche was
borne of Marye be Christ, and we
truely vnder a mysterpe, take the
fleshe of his bodye, and shalbe one
ther wth because the father is in him
and he in vs. Howe is the wyll of
vnite effymed, whan a propertye
naturall by sacramentes is per-
fytlye a Sacrament of vnitie.
It is not for the wytte of man, or
the wytte of the worlde to speake
in Goddes wordes, nor by violent
and flamelull preachynge of hea-
uenlye wordes, with straunge
healeth, the frowardenes of a wyc-
ked

ked vnderstandinge to be gotten
 oute. Let vs reade those thinges
 that be written, and then we shall
 vse the offyce of persight faith. For
 those thinges that we speake of the
 naturall veritie of Christ (except we
 learne them of Christ, whiche we
 speake of hym) we sape and learne
 folysly and wyckedly. For he saith:
 my fleshe verely is meate, and my
 bloud verely is drinke. He that ea-
 teth my fleshe & drinketh my bloud,
 he abideth in me, & I in him. There
 is no place left of doutinge of the
 verite of fleshe and bloud. For now
 by the Lordes profession and our
 faith, he is verely fleshe and verely
 bloude. And these taken and drun-
 ken do that thinge that bothe we
 be in Christ, and Christ in vs, is not
 this a trueth: let it happen playne-
 ly to them not to be trewe, whiche
 deny & Christe is veray trew God.
 And

And therfore is he in vs by fleshe,
and we in hym: when he with hym
selfe, that that we be, he is in God.
And for asmoche as by sacrament
of fleshe & bloud communicate, we be
in hym, he beareth witnesse saying,
and this worlde doth not now se
me: but you shall se me. For I am
in my father and you in me, and I
in you. If he wolde onely the vni-
te of will to be vnderstande, why
dyd he expounde a certayne degre
and order of vnite to be consum-
mate: but that when he shulde be
in the father by nature of diuinite,
we agayne shoulde be in hym, by
his corporall natiuite. And he af-
terwarde in vs myght be belued
to be by a mystery of sacramentes.
And that this naturall vnite is in
vs, he doth thus wities. He that
eateth my fleshe and drinketh my
bloude, dwelleth in me, and I in
hym.

hym. For none shalbe in hym, but
in whome he will be. Thou
hast onely his fleshe taken into
hym selfe, whiche toke his owne.

Basell the greate. fo. i.

v c. lxi. Anno do. cc. lxxx.

*Timor dei
fides.*

Basill in the rule that he gaue
to his brethre, taught þ same
of the Sacrament, of the whiche
by them there is a question put
forth after this maner. With what
maner of feare, or faith or effect, we
ought to take the grace of the
bodye and bloude of Christ is open
vnto þ whiche question thus he an
swereth. The Apostle teacheth by
feare, saying. He that eateth & drinketh
vnworthely, he eateth & drinketh
his iudgemente, not iudginge
the body of our Lorde. The
worde of our Lorde teacheth by
faith,

faith sayinge: This is my bodye whiche
 shalbe geuen for you, this do ye in remembrance
 of me. Agayne the sayinge of John, *Fides dōe*
 that the worde is made fleshe, *cetur des*
 and hath dwelt in vs, and we haue *sacramen*
 sene his glory as of the onely be-
 gotten sonne of the father, full of
 grace and truth. Also the Apostle
 saithe, whiche when he was in
 the forme of God, thought it no
 robbery to be equall with god. But
 he dyd make hym selfe of no repu-
 tacion, takynge on hym the
 shape of a seruaunte, and became
 lyke vnto men, and was founde
 in his apparell as a man, he
 humbled hym selfe and became obe-
 dient vnto the deathe, euen the
 deathe of the crosse: he therfore that
 beleueth these wordes and conside-
 reth the greatnesse of his glory,
 and doth meruell at the greatnesse
 of his humilite, howe suche and so
 greate,

2. Cor. 5.

2. Cor. 5.

2. Cor. 5.

2. Cor. 5.

so greate a one was obedient to
 the father vnto death for our lyfe,
 I thinke that the soule maye be
 prouoked to affection of God the
 father, whiche spared not his owne
 sonne, but gaue hym for vs all,
 and vnto the loue of his onely
 begotten sonne he shall the more
 be prouoked, that he seith hym
 suffer most shamefull deathe for
 our redemption. Euen as the A-
 postle dyd saye of hym: For the
 loue of God dothe constrayne vs
 iudgyng that, that if one dyed for
 all, that they euen whiche lyue,
 nowe lyue not to them selues,
 but to hym that dyed for them,
 and rose agayne. Souche affecte
 and faith therfore, shoulde he pre-
 pare in his mynde, whiche dothe
 participate of the breade and cup.
 If there be greate threatenyn-
 ges put for them in the olde lawe,
 that

that rashely go to those holy thinges
whiche be of men sanctified,
what is to be sayde on hym whi-
che vnto souche & so greate a mi-
serie (that is to saye of the body
& bloude of our Lorde) is folowyn-
gely: For the greater that any
thinge is then they in the temple,
after þe Lordes voyce, so moche the
more greivouse and terrible it is
to hym that is constitute in þe vn-
cleannes of þe soule, rashely to touch
the body of Christ, the Apostle say-
inge, he þe eateth and drinketh vn-
worthely, shal be guiltye of þe body
& bloude of our Lorde. yea a more
vehement, and more terrible iud-
gement expresse by repetitions
Let man proue hym selfe. If a
man onely beinge constitute in
uncleannes, haue so terrible iudge-
ment, how moche more he whi-
che when he is in synne, presumeth

Cyrrill

to attayne to our Lordes bodye
dothe get to hym selfe iudgement.
Therefore let vs make cleane our
selues frome all filthynes, and
so let vs come to the holy thinges
that we escape the iudgemente of
them that put our Lord to death.

Cyrrillus super Iob. l^{is}.

iii. cap. xii

When y^e Capharnytes whiche
perceaued y^e power of godly
vertues of our Sauour, by mira-
cle of tokens, shoulde gladelly re-
ceiue his sermon, and yf any thing
sempd harde they humblye sho-
ulde haue desyered the solucion of
them; but they allway do con-
trary sayinge: how can he geue
vs his fleshe: they cryed together
of God with greate wyckednesse,
no? it came to their myndes that
nothinge

To ask
this que-
stion how
is a Ju-
es word

nothinge is impossib'le with God,
for when they were carnali (as
Paule saith) they coude not
understand spirituall thinges. But
let vs I beseeche you take an exam-
ple at the synnes of others, and
puttinge sure faith to mysteres,
euer in so high thinges this worde
how: Let vs eyther thinke or pro-
nounce, for this is a Jewes worde,
and the cause of extreme tor-
ment. Therfore Nicodemus when
he sayde: how can this thinge be
done: he harde worthely. Arte
thou a master in Israel, and know-
est not these thinges: Therfore
we being taught by the faute of
other when God worketh, let vs
not aske how. But let vs graunte
to hym onely the waye of knowe-
leage of his owne worke. For as
though none knew what god is
after nature, yet by faith he
iustified

how is a Jew
worde

justified, when he beleueth hym to
geue rewardes to them that seke
hym. So though he knew not the
maner of his workes, when yet by
fayth he doubteth not hym to be
able to do all thinges, he getteth
rewardes of this goodnes, not to
be contempned. For our Lorde by
Esaye reproveth vs sayinge: My
counsayles be not as yours, nor
my wayes as yours: As the hea-
uens be exalted from the earth, so
be my wayes exalted from youre
wayes, and my thoughtes from
your thoughtes. Be not they wor-
thy greate tormentes, which do so
contempne God the maker of all
thinges, that they dare in his wor-
kes saye howe: Whom Scripture
hath taught that he is able to do
all thinges. O thou Jewe, howe
repell thou also now, this is folish-
nesse: I also gladly following, will
aske

Aske the, how dydest thou go out of Egypt: How was Moyses rodde turned into a serpent: How dydde waters goo into the nature of bloude: Howe dyd oure fathers escape through the myddes of the seas, as by dry lande: Howe dydde welles of water fly out of a stone: Howe stode Iordane: How by onely crye, dyd stronge Hierico fall:

*In d's vayne
questions*

There be innumerable thinges, in the whiche yf they aske howe, thou must nedes turne all scripture: wherfore it dyd rather behoue you to beleue Christ: and yf any harde thinge be sene vnto you, to aske of hym mekely, then lyke Drunkards to crye out, how can he geue vs his fleshe?

*Quomodo
de euerit
totam dei
scriptura
et eius o-
pera de-
struit*

In the same booke. Cap. xlii.
It behoueth first to stablysh the rootes of fayth in thy mynde, and then to enquire these thinges that
D. 9. be

he for man to be enquired, for to
 teacheth Elapas. Except ye beleue
 ye shall not vnderstand. But they
 afore they dyd beleue, dyd impo;tu-
 nately aske, and for that cause our
 Lorde howe it myghte be done,
 dyd not disclose. But vnto his dis-
 ciples beleuinge, he gaue the frag-
 mentes of breade sayinge: Take and
 eate this is my bodye, and of the cuppe,
 Drinke ye of this all: this is the cup of my bloude
 Thou doest perceaue that vnto
 them enquiringe withoute fayth,
 he dyd not shewe the maner of the
 mystery: But to them that beleued
 (and not askinge howe) he dydde
 expounde. Lette them here this,
 whiche wyl not yet by reason of
 pryde receaue Chyestes sayth. Ex-
 cepte ye eate the flesh of the sonne
 of man, and drinke his bloude, ye
 shall not haue lyfe in you. For thei
 cannot with sanctifyinge of a bles-
 sed

christus
 misericordiam
 exposuit
 credenti
 bus non
 infidelibus

fed lyfe, be parteners of fayth, whē
the by mysticall blessinge hath
not receaved Jesu Churche. For he
is lyfe after nature whiche is got-
ten afore of mā: But no lesse doth
his bodye quicken. For it is ioy-
ned vnspeakeably to the sonne of
G O D, of whome all thinges be
quickened. Therefore it is called
his bodye, and is one with him.

For after the incarnation, it is
one, and abydeth one without deu-
tion at all. But onely that the
worde of the father, and the temple
taken of the byrgin be not in na-
ture one thyng. For man taken
is not of the same substance
with the worde of G O D, yet one
with it, in a communication in-
effable. Howe than: the fleshe of
oure Saviour to the worde of
God, whiche is naturall lyfe be-
yng ioyned, is made lyuely when

The
worde of
p father
and the
temple ta-
ken of p
virgin
be not
in nature
one: this

we

we eate it, then haue we lyfe. Not
onely to the worde alway: but also
touchinge often tymes. Our Lord
Jesus dyd rayse deade men, as we
reade. Luke. vii. that he myghte
shewe his hodye also to be able to
geue lyfe: that if by his onely tou-
chinge, corrupt thinges were made
hoole agayne, how shal not we liue
whiche both taste, and eate that
fleshe: for he will alwaye reforme
to his immortalitie the parteners
of hym. No: desyre not thou Jew,
to aske howe: but remember, tho-
ugh water be naturally colde, yet
by the comminge to of fyre, forget-
tyng his coldenes, it doth scalde.
This same way also we, though
our nature be corruptible, yet by
partakinge of lyfe, (beinge called
from our wyckednes to the proper-
tye of it) we be fashyoned agayne
to lyfe. He that eateth Chyestes
fleshe

Despise
north
Jew to
ask how

fleshe, hath lyfe euerlastynge. For the
fleshe hath the worde of God,
that is lyfe eternall naturallye.

Therefore he sayth: I wyll rayse
hym vp in the laste day. I he sayd:
that is, my body that shalbe eatē.
I wyll rayse vp hym. For he is not
another thinge, but his owne fleshy.

I saye not that, that by nature he
is another thinge: but that after
his incarnation, he doth not suffer
him selfe to be deliuered into two
sonnes. I therfore sayth he, whiche
am made man by fleshe, wyll in the
last daye rayse them vp that eate
me. My fleshe is very meate, and
my bloude is very drinke. Christe
maketh a difference here betwene
the mysticall benediction, and Ma-
na: and the riuers of waters oute
of the stone, and the commynge of
the holy cuppe. Thei did not bring
eternall lyfe: but a shorte remedye.

of

of hunger. But the holy bodye of
Christ is no ythyng meate to im-
mortalitie, and lyfe eternall. Ther-
fore we be the body and members
of Christ, because by this blessinge
of the mystery, we do take the be-
raye sonne of God.

He that eateth my fleshe. &c. For
as muche as it is an harde thyng,
and by faith rather then other-
wayes. He is receaued manye and
dyuerse wayes, he expoundeth the
maruelouse profight of it conser-
nyng the foundation & ground to
be faith, as yf one dyd put to mol-
ted wax other wax, he muste nedes
mengle the one with the other. E-
uen so if one receaue the fleshe and
bleud of our Lord, he must be ioy-
ned wth him, that Christe be founde
in hym and he in Christ.

This is the bread that came down
from heauen, surely they be great
thing

Exemplū
de cera,
Vnum cor-
pus Chri-
stosumus.
Eodem lib
cap. 19

things, whiche be done of greate men. Therfore those things that be geuen of Christ, is breade frome heauen: for it geueth to the eaters euerlastyng lyfe. A greate signe of the Godhead in his bodye sure-lye nature to inhabite. For these things be therfore geuen whiche passe al other nature. And therefore they of the rude sorte be lesse be- lieued: but the most riche nature ge- ueth greatest riches, whiche Paul also merueilinge cryeth. The eye hath not sene, nor the eare hath not hard, nor into many hath not come those things whiche God hath or- deined to them that loue him. Let vs not therefore misse here only the wordes of Christ, but let vs geue credit to him & teacheth vs faith, for els we shalbe vered w the myc- beleuers. Iesus knowinge & they murmured by experiece that many
which

whiche folowed Christ, not percey-
 uinge his wordes, were troubled,
 they thought thei were called of
 Christ to such cruell maners of wilde
 beastes, and to be styred, that they
 shoulde eate the rawe fleshe of mā
 and drinke the bloude, whiche to
 heare is horrible. For as yet they
 dyd not know of this mystery the
 forme and moste Godly dispensa-
 tion. They thought how the flesh
 of this man coulde geue eternall
 lyfe: but he, vnto whose eyes all
 thinges were naked and opē, dothe
 by another marueylouse thinge,
 bringe them to faith, you be (saith
 he), troubled in bayne for my wor-
 des. What, and if ye do not beleue
 lyfe to be geuen to you in my bo-
 dy: what will ye do when ye shall
 see me ascende vp to heauen: what
 will ye saye then sayng that: will
 not that be a greate argument of
 your

poure madnesse: If ye do thinke
 that my fleshe is not able to geue
 you lyfe, howe shall it ascende into
 heauen as a byrde: howe shall it
 fly throughe the ayer: This in like
 maner is vnpossible to mankinde.
 If so be that my fleshe agaynst
 nature, shall ascende to heauen,
 what letteth, that also agaynst
 nature it maye quicken. For he
 made this earthely body heauen-
 ly, he also made it quicknyng.
 though by the nature of it selfe,
 it be corruptible. But remem-
 ber agayne Christ to be one, and
 not two, as many do folishly af-
 fyyme. Consider I say, that euery
 where after incarnation, he shew-
 eth hym selfe to be intuisible. The
 sprite it is that quickeneth, the
 fleshe dothe nothing profight at
 all, though the nature of flesch (as
 it is fleshe) cannot quicken. yet it
 I. maye

Super I o
 bannem

maye do this, be cause it hathē ta-
 ken so greate operation of the
 worde, for it is a bodye, not of
 euery man, whose fleſhe can any
 thinge prouſight. For not of
 Paul or Peter or of others: But
 of the veray lyfe, and the bodye of
 our Sauour Ieſu Chriſt, into
 whiche the fulnes of the Godhead
 dothe inhabite maye do it. For
 ſeynge that hony is naturally
 ſwete, it maketh them ſwete, with
 whome it is myngled. wolde it
 not be a folyſhe thinge to belue
 the lyuely nature of the worde,
 not to geue to man in whome it
 dwellith, a vertu of quickenyng;
 For þe fleſhe of Chriſt becauſe in it
 the onely ſonne of God dwelleth,
 maye alone quicken. For he calleth
 hym ſelfe a ſpyte. For God is a
 ſpyte. And how the ſpyte quicken-
 nyth: we can neither vnderſtande,
 nor

no2 with tonge expresse. But by
 science and sure faith we do take
 that. what doth Christ promyse?
 what dothe he bringe to beleuers?
 Surely no corruptible thinge, but
 a besechinge whiche we get by co-
 municating of Christes bodye and
 bloude, whereby we maye be brou-
 ght hole to incorruption. For it is
 a bodye of veray lyfe, retayninge
 in it the vertue of the worde in-
 carnate. And full in power of
 hym, whereby all thinges do lyue
 and be: whiche thinges seynge
 they be so, let men baptysed and
 beinge made partenars of the
 godly grace. Though they go
 to the Churche more seldome and
 by longe space of tymes for a clo-
 ked religion, refuse to commun-
 cate mystically Christ, they do ex-
 pulse them selues farre frome eter-
 nall lyfe, for souche refusynge

¶.ii.

though

though it seme to come of religion
 it both causeth offence, and layeth
 snarcs, wherfore it behoueth with
 all strengthes, to be clenysyd from
 synne, and foundations of good ly-
 uing, sette with great confidence
 to conue, to take lyfe and pleasure
 of the fleshe, by continence ouer-
 come, that we go to the heavenly
 grace, that we be made partenars
 of the body of Christ. For so shall
 we chase awaye the deuill, and be-
 inge partenars of the godly na-
 ture, maye ascende vnto lyfe and
 incorruptible.

C Certayne sayinges of
 Theophilactus. viii. c. lxxiii.
 vpon the xxvi of Math.

They eatinge, Iesus toke
 breade, and set it to the ea-
 ters that he might shew þe cruelty
 of

of Judas. For at the table & com-
munion of the meates of it, whē he
if he had not ben a wilde beast,
shoulde haue shewed hym selfe
more tame then he, neither whan
he was reproued vnderstode. But
tastinge his bodye he dyd not re-
pent, for saying this is my body, he sheweth
that the bodye of our Lorde
is breade, whiche is sanctified in y^e
alter, and not an answeringe fi-
gure. For he sayde not this is a fi-
gure. But *this is my bodie.* For it is
transformed by an vnspeakeable
operaciō, yea though it seme to vs
breade, for we be weake, and feare
to eate rawe fleshe, chesely y^e fleshe
of a man. Therfore dothe breade
appere, But it is fleshe.

*Non est fi-
gura sed
corpus*

*Panis uide-
tur in spe-
cie, sed ca-
re est.*

Super Mare. cap. xiii.

Whan Chzist had blessed he breake
y^e breade, and that do we also, put-
tinge therto prayers saynge: This
I.iii. is

Theophilactus

Cum caro
non uide-
tur

Transla-
mentatio

is my body. This that I do geue,
and you now take. For the breade
is not only a figure of our Lordes
bodye: but it is turned into our
Lordes body. For he sayth: þe bread
that I wyll geue, is my fleshe. He
sayd not, it is a figure of my fleshe:
but it is my fleshe. And howe saith
he, is not fleshe sene? Oh man for
oure infirmitie this is done. For
bready and wyne be of those thin-
ges wherewith we be accustomed
withall. Them we do not abhorre:
but bloude and fleshe set forth, we
beholdynge coulde not beare, but
shoulde abhorre. Therfore the mer-
cifull God condescending to oure
infirmitie, doth kepe the forme or
kynde of breade and wyne: and in-
to the vertu of fleshe and bloude
he chaungeth them.

Super Iohannem. Cap. vi.

Take that the breade that is ea-
ten

ken of vs in misterles, is not onely
a certayne figuringe of our lordes
fleshe: but the very flesh. For it is
transformed by secrete wordes.

That breade by a mysticall blessing
and comming of the holy goste, is
chaunged into the body and bloud
of Christ. And how sayest thou the
fleshe appeareth not to vs, but
breade, that we shulde not abboze
the eatinge of it. For if flesh shuld
haue appeared, we shoulde haue
ben vnsemely mynded agaynst
the communion: but now our lord
condescendinge to our infirmitie,
appeareth to vs in suche mysticall
meat, as we haue ben accustomed
to. The Jewes when they harde
of the eatinge of his fleshe, dydde
misbeleue, and therfore they spake
a word of infidelitte, that is: How?
For when the thoughtes of mys-
beleffe entered into the harte,
then

Transfor-
matio.

B

Anselme

then entered also how. wherefore,
he wyllynge to shew that it is not
impossible, but very necessary: and
that lyfe can none otherwyse be
had, except ye eate my fleshe.

CLeo in his. xl. Epistle.

LEt those phantastical Christi-
ans tell me, what body Jesus
brought into the sight of his disci-
ples, the gates beyng shut

Anselme Byshoppe of
Canterbury, almost fyue hundred
yeares paste, sayeth vppon
these wordes,

This is my body. It appeareth
vnto the vtter senses of man to
be but breade. But know ye by the
sences of the mynde, bycause (saith
Christ) this is my body, none other
but that same in substaunce, which
shalbe geuen to death vpon the
crosse

croſſe, and crucified for you.

Our Lordes body is conſecra-
ted with the ſigne of the Croſſe, & At
the fount of baptiſme is hallowed
and alſo preſtes are made by the
ſame ſigne. Aug. in pſal. xxxiii.

Haymo. Homil, paſſione Chriſti. Matb. ii.

The breade is chaunged into our
Lordes fleſhe, and the wyne into
his bloude. not by a ſygure, nor by
a ſhadowe, but by the veritie.

CDamaſcen in his. iiii.
boke of the ryght catholpke faith,
The. iiii. Chapter.

DDeſt thou aſke of me howe
breade is made. Chriſtes bo-
dy: and wine and water his bloud:
I aunſwer vnto the: that the holy
gooſt worketh theſe things aboue
mans vnderſtandynge: but the
breade and wyne are turned. The
bodye

bodpe is ioyned vnto the deſtpe,
 whiche body is of the virgin,
 not that the bodpe taken of the
 virgin, commyth downe frome
 heauen: but that the breade it ſelfe
 and wyne are chaunged into the
 bodpe and bloude o. God.

B The bread wyne & water through
 inuocation and the cōmyng of the
 holy geſte vnto them, are aboue
 nature chaunged into Chriſtes
 bodpe and bloude, and they are
 not two bodpes, but one and the
 ſame bodpe. The breade and wyne
 be not a figure onely of Chriſtes
 bodpe and bloude. God forbyd, but
 the bodpe and Bloude of Chriſt.
 Doſt þ ſe breade? doſt þ ſe wyne?
 do they auoyde beneth as other
 meates do? God forbyd. Thinke
 not ſo: for as wax if it be put
 once into þ fyre, no ſubſtaunce re-
 mayneth, nothinge is lefte, ſo here
 alſo

also thinke thou þ̄ þ̄ misteryes be
consumed by the substance of the
bodye

Damasen lib. iiii. ca. xliii.

For as moch as our Lord is the
spirituall Adam, it hath be semed
mannes natiuite to be spirituall.
And also his meate natiuite is
geuen to vs by water and þ̄ sprite
through holy baptizme (I saye)
and the meate breade of lyfe. Our
Lorde Iesus Christ whiche came
doun from heauen. For he was
aboute to suffer for vs volun-
tarie deathe, in þ̄ nyght whiche he
offred his owne selfe. He dyd dis-
pose a new testament to his dis-
ciples and Apostelles, & by thē to
all others beleuing in hym. In
the parlor of þ̄ holy and gloriouse
Syon eatinge the olde passouer
with his disciples, & fulfillinge
the olde testament. He washed
his

his Disciples fete, gyvinge them
a token of holy baptisme.

Afterwarde breakinge breade he
gaue to them saying. Take eate this is
my bodye, whiche for you shalbe broken in re-
mission of synnes. In like maner ta-
kyng the cupe of wyne and water.
gaue to them sayeng. Drynke of this
all. This is my bloud of the newe Testament
whiche shalbe shed for you in remission of synnes
Doye this in remembrance of me. For how
often so euer ye shall eate this
breade, and drynke this cuppe, ye
shall shewe the death of our Lord;
and confesse his resurrection vntil
he come. If the worde of God be a
luyng thinge, and of efficacie.
And all thinges that our Lorde
woulde, he dyd: If he sayde, let the
lyght be made, and it was made:
Be the firmamente made, and it
was made. If by the worde of God
the beauiens were made, and with
the

the spryte of his mouth euery vertue of them: If heauen and earth, water, fyre, and ayer, and al the ornament of them, by the worde of our lord be made perfight, & man him self an expessed beast: If god hym selfe a wylling worde be made man, and of the most pure and undefiled bloude of the holy byrgyn, and in him selfe without seed haue susteyned fleshe: Can not he make breade his bodye, and wyne and water his bloude: He sayde in the begynninge: let the earth brynge forth grene grasse, and euen vntyll now after rayne it bryngeth forth fruites, beinge helped and strengthened with Goddes worde. For god sayde. This is my body, and this is my bloude, and this do in remembraunce of me. And by the almyghty pcepte of God vntyll he shall come it is done, for as all thinges that God dyd, the holy goost

*Vis uerbi
dei conti-
nuo manet*

*Argumen-
tum a mi-
nor,*

*Hoc Sacra-
mentū tū
continuo
fiet donec
ueniat.*

goost workinge he dydde. And so
 nowe by the operation of the holy
 gooste, these he doth aboue nature,
 whiche nothinge but onely fayth
 can take. Howe shall this be done
 to me saith the holy byrgin, for I
 knowe not manne: The Angell
 answered. The holpe gooste shall
 come vpon the, and the vertue of
 the highest shall ouershadowe the.
 And nowe asketh thou, howe is
 breade made the body of Christ: &
 wyne and water the bloude of
 Christ: Euen to this I answered
 the. The holy gooste shadoweth e-
 uen these workes aboue speache
 and vnderstandinge. For the bread
 and wyne be chaunged, for GOD
 knowynge mans infirmitie doth
 tourne awaye, and not beate many
 thinges that be not comen in
 vse. Therfore he doth by his acu-
 stomed cōdescending, vse those thin-
 ges

Quomo
 do.

Transmu-
 ratio.

thes whiche be aboue nature, by
things accustomed to nature.

*Aque oleu
unctio
gratia spi
ritus san
cti rego
neratio*

And as in baptisme because it is
a custome to men to be washed,
and anoynted with oyle, he ioy-
ned to the oyle and water, & grace
of the holy goste, and made it a la-
uer of regeneration, after the same
maner (because it is the maner to al
men, to eate bread and drinke wine)

*Facit ve
re corpus
suum*

he ioyned to these same his god-
head, and made them his body and
his bloud. that be accustomed thin-
ges, and whiche are aboue nature:

That we maye be placed in those
things that be aboue nature.

For the bodye after the tructh, is
coiyned to the godheade, that of
the holy birgin is the bodye, not
that the bodye (ye takinge) came
downe from heauen: but that the
brende and wyne is cheunged into
the bodye and bloude of God.

And

And if thou doste require the ma-
 ner how it is done: Let it be yno-
 wgh for the to hear that it is done
 by the holy goste. Euen as of the
 holy virgin mother of God with
 hym selfe, and in hym selfe, & Lord
 susteyned fleshe, and nothing else
 knowe we but that the worde is
 trew, pytthy, and allmighty. But
 the maner is vnspeakeable, and
 vnserchable, nor it is not redy that
 to be tolde, how naturally by ea-
 ting of breade, and wyne and wa-
 ter, by drynkinge into the bloude
 of the eater and drinker, shoulde
 be chaunged and made a nother
 body, besydes that, that it was of
 hym. Euen so & breade of settinge
 forth, and wyne and water by in-
 uocation and commynge of the
 holy gost, supernaturally is chaū-
 ged into the bodye and bloude of
 Christ, & they be not two but one.
 Therefore

Therefore it is done to them that
 take it in faith worthely in remis-
 sion of synnes, and eternall lyfe,
 and for the keppinge of the soule
 and the bodye. But to them that
 in mytheleue vnworthely do take,
 they take it to punishment and
 payne. Euen as Chyestes deathe *Mors chri*
 to the beletuers is made lyfe and *fit*
 incorruptibilite into the fructioun
 of eternall blessednes. But to the
 infideles and murderers of Chyist
 to torment an euerlastyng payne *L*
 The breade and wyne is not a fi- *Non est*
 gure of the bodye and bloude of *gura*
 Chyist (God forbyd:) but it is the
 body of our Lorde deifyed. The
 same Lorde sayyng: this is my bo-
 dy, not a figure of my bodye, but
 my bodye, and not a figure of
 my bloude, but my bloude.
 And therefore this he saide to the
 Jewes: Excepte ye eate the flesh
 of

of the sonne of man, and drinke
 his bloude, ye shall not haue lyfe
 eternall. My fleshe verely is
 meate, and my bloude verely is
 drynke, and afterwarde he saith:
She that eateth me, shall lyue for
 me. Therfore with all fear & pure
 conscience and vndoutynge fayth,
 let vs come, and let it allwaye be
 to vs as we beleue, not doutyng,
 and let vs woꝛshyppe hym with
 all clenness of mynde and bodye.
 Let vs come to hym with bryn-
 nyng desyre, forming our handes
 after the fashion of the crosse,
 and let vs take & bodye of Christ
 crucified. Melchisedech toke bread
 and wyne to Abraham commyng
 frome the killinge of straungers
 whiche was the preist of & highest
 God. That table prefigured this
 mysticall table, as that preist of
 Christ & true preist afoze hym hath
 prefigured

Manus in
 modū cru-
 cis formā
 ses.

Figur ebrī
 sū Melchī-
 sedech.

prefigured the figure and image.
 This breade did the Jew breades
 figure, this is a pure host bloude
 les, whiche frome y^e sonne rpyngge
 to the sittinge, whiche the Lorde
 speaketh by the prophet, to be
 offered vnto hym: That is y^e bodye
 and bloude of Christ, for a stablly
 ment of our soule and bodye, vnto
 consumed, vncorrupt, not goynge
 frome the bodye as other meate
 (God forbyd that) but into your
 substance and conseruation. Let
 vs with all vertu awayte, that
 we take not parte in the partici-
 pation of heretikes, nor geue: for
 do ye geue holy thinges to dog-
 ges: that we be not made parte-
 ners of their erres and euyl faith
 and condemnation. for we be all
 one bodye, by cause we participate
 of one breade. They be called also
 exemplaries of thinges to come.
 Not as not truely beynge y^e bodye

*Panis pro
pitiatione.*

*Hostia in
cruenta*

*Non in se
consumitur*

*Heretici ob
stinatiam
fugiamus.*

And bloude of Christ, but by cause
now by them we participate the
diuinitie of Christ, and then intel-
lectually by oneip vision.

Eusebius Emisichus Anno. ccxciii.

In as moche as he was aboute to
take awaye his assumed bodye
from their eyes, and to bypunge it
in cmonge þ sterres. It was neces-
S fary þ in the day of his supper he
shoulde consecrate to vs a sacramēt
of his bodye & bloude, þ he myght
be contynually woꝛshipped by mi-
stery whiche was once offered for
a pyce: and that þ daely & neuer
ceasinge redemption whiche dyd
ronne for þ helth of all, shoulde be
a perpetuall oblation of redemp-
tion. And þ, that euersyng ob-
lation myght lyue in memoꝛye &
alwaye present in grace, one true
and persight hooſte, to be esteemed

in faith, not in forme, not to be
iudged by exterior loue. wherfore
the beauenly auctorite confyr-
meth: for my flesh is veray meate,
and my bloude is veray drynke.
Awaye therfore with all doute of
infidelitie. for he that is the auc-
tor of the gyfte, is also y^e wptnesse
of the truthe. for he conuerteth
the visibie creatures by his se-
crete power, into the substance
of his bodye & bloude in his wo-
des saying thus. Take ye & eate
ye this is my bodye: & y^e sanctify-
enge repetyd. Take & drinke, this
is my blood. Therfore as at y^e ap-
pointemēt of our Lorde, commaū-
ding sodenly, & of naught stode by
the highthes of heaue, y^e depenesse
of y^e clouds, y^e largenes of the earth:
So by lyke power in spiritual
sacramentes, where power comaū-
deth y^e effect seruith. How greate &

Howe muche honorable benefites
 doth the strength of the deuine
 blessinge worke? How shuld it not
 be vnto you a newe thinge, and im-
 possible: that earthly and mortall
 thinges maye be turned into the
 substaunce of Christ? Aske thyne
 owne selfe whiche arte regenerate
 in Christ, lately thou was a straun-
 ger from lyfe, a straunger from
 mercy, and from the way of helth.
 Inwardelye thou beyng dead, was
 outlawed, sodenly beyng en-
 tered within the lawes of Christe,
 and made newe throughe holsome
 misteries, into the body of þe chur-
 che. Not by seing, but by beleuing
 thou haste ouerpassed. And of the
 sonne of perdition haste deserued
 by ppyr clemency to be made the
 elected sonne of God, abydinge in
 a visible measure, arte made grea-
 ter than thy selfe inuisible. with-
 out

but augmentinge, when thou was
the selfe same thinge. Muche o-
ther wayes was thou in the pro-
cedinge of fayth, nothinge is ad-
ded to in the outwarde parte, and
all is chaūged in the inward part.
And yf manne beyng made the
sonne of Christ, and Christ beyng
formed in the mynde of manne:
as therfore withoute corporall
sence, the olde wylnes put down,
thou haste sodenlye put on a newe
dignitie. And as in that, that
G O D hath cured in the thinges
hurte. He hath washed thynges
infected, he hath wyped awaye
thinges defiled. They be not com-
mytte to thyne eyes, but to thy
wittes. And when thou goeste vp
to the alter to be filled wth spiritual
meats, behold (yea, with thy faith) **S**
a sacramento, the body and bloude
of God, honoure, meruell, to worke
It. iiii. with

howe muche honorable benefites
 doth the strength of the deuine
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 mercy, and from the way of helth.
 Inwardelye thou beyng deade,
 was outlawed, sodenly beyng en-
 tered within the lawes of Christe,
 and made newe throughe holysome
 misteries, into the body of þe chur-
 che. Not by seting, but by beleuing
 thou haste ouerpassed. And of the
 sonne of perdition haste deserued
 by pryuy clemency to be made the
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thinges defiled. They be not com-
mytte to thyne eyes, but to thy
wittes. And when thou goeste vp
to the alter to be filled wth spiritual
meats, behold (yea, with thy faith) **S**
a sacramente, the body and bloude
of God, honoure, meruell, to w^{ch}e
A.ritt, with

with thy minde, take it with thy
hande of thy harte, and most of all
take a hole draught of the inward
man.

S. Hierom in his. iiii. boke against
the Pelagians sayth.

Christ taught his apostels that
they beleuinge, should be bolde to
saye daylye in the sacrifice of his
body, the Vater noster.

S. Barnard in festo Martini.

Anno dom. M. xiii.

The very substaunce of Chri-
stes flesh is now also present with
vs no doute truelye, but in the sa-
crament of the alter.

Rupert in the, vi. chapt. of Ihon.

Anno domini. M. xiii.

This is our Lordes body which
dyd hange vpon the crosse, & this
is his bloude that was shedde out
for all the worlde,

Hugo

Hugo in annotationibus in, i. corinth, xi.

quest. xcix. Anno. M. ccc. xxxiii.

It is known vnto the faythfull person, that þe substance of bread passeth into the bodye, and wyne into the bloude, As Christ saying: Take, this is my body, dydde then chaunge by his worde that breade and wyne into his very bodye and bloude. Euen so do we vndoubtedly beleue, that the wordes sayde of a prest by that order, and with the same intent that Christ sayd the, do chaunge the breade and wyne into Christes very bodye, and his very bloude.

Bruno. Anno dom. M. C. lii.

This thinge whiche was a lyttell before breade, is now verely my bodye, whiche bodye shalbe geuen to death for you, althoughe I nowe wyll geue to you immortall, and not apte to suffer. He speaketh in the

the person of Christ.

Ioannes Gerson. Anno. M. cccc. xxxv.

Woe must say that albeitt Christe
is vnderneath the kinde of bread &
wyne, but yet þe bread passeth into
christes body, & wine into his blod.

Decumentus whiche was a greke
in his .x. Epist. vnto the Heb.

The Apostell Paule would not
haue sayde, thou arte a prest for e-
uer of that oblation and host, or sa-
crifice which is once made: but he
sayd it, hauing a respect to þe prests
which be now a daies, by who-
me as meanes, Christ maketh sacri-
fice, and is offered in sacrifice, whi-
che taught them also in the misti-
call supper, the maner of such a sa-
crifice. And further we make a me-
mory of one, and the same Christes
Death, and we eate at al tymes one
body of Christ.

Sedulius whiche was .M. c. xix,
past wytteth thus,

Beware ye eate not the body vn-
worthely, whyles it is chrystes body. **I**

Gregory Emisene which was
about. M.c. yeares past.

The inuisible preist (Christ) tur-
neth the visiblc creatures of bread **B**
and wine, by his worde and secrete
power into the substaunce of his
body and blud. thus saying: Take
and eate, this is my body. And far-
ther he saith: it is Chrystes fleche
which we do receaue in y^e sacramēt
couered with the forme of bread, &
his bloud which we drink, vnder y^e
kind of appearāce & sauor of wyne.

Rabanus. Lib. i. in Exodum.

What auayleth it to receaue wth
thy mouth Chrystes body & bloud,
And to do agaynste hym with all
euell maners?

Nicolaus de Lyra, which was
about. v. c. xxxiii. yeres past.

These wordes that I spake, sayth **C**
Christ

Damasus

Christ. John. vi. are spirite & lyfe.
But yet this spiritually is not so
vnderstande sayth Lyre, or so to
be taken, that Chyistes fleth shuld
be in the sacrament of the autter
onely as a signe, lyke as certayne
heretikes haue sayd, for it is there
really. But because Chyistes flethe
is eaten in this sacrament after a
certayne spirituall manner, in as
muche as the visibie kyndes are
rent with the teeth, and eaten: and
mannes spirite the soule is refres-
hed therby, through the power of
God knitt vnto the flethe.

Damasus Epistola ad Stephanum.

Anno dom. viii. c. lxx.

Let not any man lightly agre
in backbitynge or accusyng, or con-
demnyng of their bzethzen Chri-
stians, and whiche also do make
Chyistes bode with their owne
mouthe.

Alba

Athanasius. Lib. de passione imaginis Christi
cap. vii. Anno dom. ccclxxx.

It is not otherwyle to be iudged
of euery catholyke person, besides
that whiche is wrytten of vs, as
thoughe some thinges mighte be
found in y^e world of Chyestes fleshy:
but that whiche is dayly made v-
pon the aulter, spirituallye by the
prieestes handes.

Felix marty^r. almost a. M.
ccc. yeares past.

It was not semely that they whi-
che do dayly make Chyestes bodye
with their owne proper mouthes,
shuld suffer so great persecution.

The counsell of Laterane, in the
whiche were assembled. M. ccc. xv.
learned men, which determined the
presence of Chyist to be in the
Sacrament of the aulter.

There

There is one vniuersall church of
the faithfull. without which no mā
bitterly is saued: in whiche y same
preist him selfe (Jesus Christ) is y
sacrifice, whose body and bloude is
truely contained in the sacrament
of the aulter, vnderneath the kyn-
des of breade & wyne: and the sub-
staunce of breade and wyne, is tur-
ned into the bodey and bloude of
Christ, through goddes power.

(e) The determination of the hole
vniuersitie of Paris, in the
time and raygne of kynge
francis.

Euery Christen man is bounde
to beleue stedfastly, that in the con-
secration of the Sacramente, the
breade and wyne are turned into
the very body and blood of Christ,
the kyndes and formes of y breade
and wyne onely remayninge. Un-
derneath the which, the very body
of

of Christ is really (or in very dede) & contayned, which was borne of the v^{ir}gin, and hath suffered vppon the crosse.

The sayinges of Martyn Luther in his booke intituled, the chief articles of the christian fayth.

Of the sacrament of the alter hold we, that breade and wyne at the supper, is the very body & bloude of Christ. And is not onely ministered and receiued of the righteous, but also of wicked christians.

In the same.

Except that they before byd alter and falsely interpretate gods wordes and ordinaunce, as the present enemies of y^e sacrament do, whiche would in very dede haue nothinge but breade and wyne, because they haue not also the wordes and ordinaunce.

naunce instituted of god: but haue
peruerted and altered the same af-
ter their fantasy. In the same.

For euen ther is in this Chri-
stianitie: and where as the is remis-
sion of synnes, that is a kinge-
dome of grace and of right pardon.
For ther is the gospell, baptisme,
and the sacrament of the Alter,
¶ wherein remission of synnes is offe-
red, g. given, and receaued, and euen
ther is also Christ and his sprite
and God. And yet Luther is con-
demned as an eritype, because he
wolde haue bread to be Joyned
with the body, whiche is contrary
to the catholyk churche.

Melancton.

Saynt Ambros wold neuer haue
traueled, (sayth Melancton vnto
Decolampadius) so many mira-
cles as he doth speake of this mat-
ter, to the declarynge of goddes
omni-

omnipotencye ; and he had not
thought, the nature of breade to be
chaunged in this mystery.

Erasmus Rothomada-
mus unto Conradus Pellicanus
in his Epist. vi c. lxxvi. pag.

What maddnes were it for
me yf I shoulde pronounce,
that there is nothinge else in the
sacrament of the Alter, but onely
breade & wyne. I doacknowledge
my selfe, & I were worthy of death
if euer any man harde this of me,
either in earnest or in boorde, that
there is nothinge else in the bles-
sed sacrament but onely breade
and wyne; or that theris not real-
ly there present, the very bode &
bloud of our sauour Iesu Christ.
And farther he saithe: saynte Je-
saule dothe thinke, & an Angell
is not to be harde if he do preate

naunce instituted of god: but haue
peruerted and altered the same af-
ter their fantasy. In the same.

For euen ther is in this Chri-
stianitie: and where as he is remis-
sion of synnes, that is a kinge-
dome of grace and of right pardon.
Forther is the gospel, baptisme,
and the sacrament of the Alter,
D wherein remission of synnes is offer-
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Erasmus Rothomoda-
mus unto Conradus Hellicanus
in his Epist. vi c. lxxvi. pag.

What maddnes were it for
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sacrament of the Alter, but onely
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if euer any man harde this of me,
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there is nothinge else in the blef-
sed sacrament but onely breade
and wyne; or that there is not real-
ly there present, the very bodye &
bloud of our sauour Iesu Christ.

And farther he saithe: saynte Iſ-
aule dothe thinke, & an Angell
is not to be harde if he do pzeache

an other gospel than the catho-
lyke church dothe approue and a-
lowe. yea & the same church hath
perswaded vnto me, to beleue, and
to geue credence to the gospel,
S & by hyr instruction haue I euer
learned how I ought to expounde
the wordes of y^e gospel, & hitherto
haue I euer worshipped in y^e sa-
cramēt Christ which suffered death
& passion for me as all other true
christenyd men hath done. For yet
hitherto, dyd I neuer se any thing
wherfor I ought to go from this
mynd and stedfast cōnyon. For
If no mans reasonyng shalbe able
to carpe me awaye frome the holy
sentēce and agreement of y^e fathers
of Christes church. For those eight
wordes of I^e oyses: in y^e beyn-
nyng god made heuē & earth, be
of more strengthe to me, then al y^e ar-
gumentes & reasons of Aristotle
and

and all other philosophers.

True it is, that the very bodie
of our Lorde and Saviour Christ
is there in the sacrament, though
it be not to mans senses or reason
perceptible. But yet is that sacra-
ment a pleage and wonderful me-
mo:ry of his inestimable loue towar-
des vs, and a stedfast comfort wher-
by to stablish oure hope towarde
God. The scripture doth make so:
vs. we haue these playne wordes
in holy scripture: This is my bo-
dy which is geuen for you. And
this is my blood which shalbe shed
for you. where do they fynd in ho-
ly scripture, This is not my bodie
or this is but a figure, or signe,
and token of my bodie.

They shall neuer be able to bringe
forth any place of the auncient do-
ctors which shal by playne and ex-
presse wordes contayne & there is

Al.

not

not in the blessed Sacramente of
the aulter, the very body & bloude
of our sauour Christ.

I pray you what thinge is in this
matter whiche moueth you thus
highly to extoll this spiritual re-
ceauing of the body & bloud of our
lorde in the sacrament. wolde you

therby perswade vnto me that I
should not holde with the corporall
eatinge and drinkeinge of the same
body and bloude of our Lord also?

And wold you by that meenes that
I should now forsake the true do-
ctrine, whiche the catholike church
hath euer still taught so manye a-
ges together, one folowinge and
succeedinge after another, to harken
vnto your newly inuented onely
spirituall eatinge and drinkeinge of
those high misteries, thereby vtter-
ly secludinge the corporall eatinge
and drinkeinge of the same self bles-
sed

fed Sacrament.

Crasmus in his epistle to Bas-
thasar byshop of Heldeſyn.

pag. M. cccc. lxxvii.

And ſuerly there is nothing more
effectuall to noriſh in our mother
holy church a perſight and an in-
diſſoluble concord, than that the
ſame our mother the Catholyke
church, eatinge of one bodye, and
drinkinge of one bloude, by one
ſprite is made and compacte into
one bodye, by whom ſhe alſo recea-
vinge life, is knit vnto our lyving
head Chriſt. And yet do we now
ſe that all theſe great benefittes,
and high promotions notwithſtan-
dinge, how that through the ſligh-
ty craftes of our deſpaytefull and
ſtronger aduerſarye Satan, it is
brought to paſſe, that ſome moſt
beneficial giſte of the ſacramente
of the body and bloud of our moſt

mercifull & moſte tenderly louynge
 Sauour, geue vnto vs to bringe
 all pſons into vnite & cōcord, bath
 hen the matter where vpo in olde
 tyme) ſo many diſcencions haue
 ryſyn, and of late yeaers are now
 agayne renewed, whyle ſome ther
 be whiche do deny that ther is any
 thinge elſe in þe bleſſed ſacrament,
 but onely the outwarde tokyns of
 the body & bloud of our Sauour
 Jeſus Chriſt. Some others do
 knowlege chriſt in þe ſacramēt: but
 yet vnder þe ſubſtance of bzead and
 wine. And again ſome ther were þe
 ſayde, how that thzough þe wordes
 of conſecratton, the ſubſtaunce of
 bzeade and wyne do fyrſt perithe,
 and ſo ſuccedeth after the bodye
 and the bloude of our Sauour
 Chriſt. Some others do holde that
 our Sauour by the wordes of þe
 conſecration dothe become bzeade
 and

and wyne by their fantastical mindes, making it but a light matter that was once incarnate, and dyed for our sakes become man. There haue also ben some that were called Starcozaniste, whiche irreuerent parsons deserued well so vile a name, because they both ymagin and speake so vayne and withoute all reuerence of so highe a Sacramente. The countreye of Grece also, to disquiet the vnitie of the Catholyke Church, haue sente forth amongeste vs theyr leuayners, so called, because they dare presume contrarie to holy Scripture, to leue the vse of pure bread vnlayuened, and do consecrate in breade whiche is leuayned. And after he sayth, woulde to G O D that such persons as haue folowed Berengarius in his manner of erryng concerning the veritie of the body

body and bloude of our Saviour
 Christ to be in blessed sacrament
 of y^e Alter, whiche thinge he deny-
 ed so to be, woulde in lyke wyse
 tolow hym in repentyng of theyr
 selues as he dyd: and that whiche
 now in our dayes be infected with
 the same erroure, wolde so bryte
 them selues vnto the catholyke
 Church as he dyd, whiche dyed
 for his offence, full soze repentaunt.
 Farthermoze ther hath risen a-
 boute this blessed sacramēt innu-
 merable questions. As how is the
 transubstātiaciō brought to passe?
 that is to saye: how dothe the sub-
 stance of breade geue place vnto
 the very substance of the bodye
 of our Sauoure Christ? Also
 how the accident of breade and
 wyne be preserved, and do re-
 mayne after theyr former sub-
 stances be gone? And howe is it
 that

Questions of
 y^e sacrament
 or 22 folys.

that these accidentes do kepe styll
 theyr coloz, theyr smel, thair sauoz,
 and also haue power to spyl lyke
 other fode. All whiche qualy-
 ties the breade and wyne had in
 them selues afore þ they were con-
 secrate. Also at what moment the
 body & bloude of Christ doth seacc
 to be in the sacrament. Also whe-
 ther þ after þ formes be corrupted
 any other substaunce do succede.
 Also how that one selfe same body
 maye be at once in places innume-
 rable. Also whether the body of a
 perfight man maye be vnder so li-
 tle a broken pece of breade. And
 many such other folyshe questions,
 which behoueth with sobernesse to
 be entretyd of, amongst suche per-
 sons as haue theyr wyttes exercep-
 sed in disputynge & reasonyng vp-
 on souche high matters. But as
 vnto þ laye people, it dothe suffice
 that

*And as
 sufficient for
 the laye people
 is.*

that they do beleue, that after the
 wordes of consecration be once by
 the minister spoken ouer y^e creatu-
 res of bread and wyne, that ther is
 incontinent the very body & bloud
 of our sauour chyst, which nether
 can be deuided, nor yet receaue any
 hurt: nor is not mete to receue any
 maner of iniury, whatsoeuer chaū-
 ces do become of the outward for-
 mes of bread and wyne. For if the
 sacred body of our lorde should be
 throwne into the myre, or into any
 vyle gonge, or any otherwise, bu-
 to any irreuerent parsonnes, thin-
 kinge should be iniured & soyld:
 in dede the mooste iniury that can
 be done vnto it, is when it is rece-
 ued into the mouth of a wicked &
 synfull parson, whiche is soze foy-
 led & spotted with greuouse and
 edible sinne. Now surely it is ther-
 fore sittinge for our christian reli-
 gion,

glori, to entreat and order the out-
warde formes of breade and wyne
of the holy sacrament with all due
reuerence. But as concerning the
very body of our Saviour it self:
lyke as God after his nature, is
no lesse glorious in a hyle synke,
than he is in heauen, and canne, by
no malpce of man, or chaunce by
man, or otherwyle happeninge, re-
ceiue any hurt or iniurye, no more
can the glorified body of our savi-
our Chyste, what iniurye soeuer
be doone vnto the outwarde to-
kens of breade and wyne. And to
be bryfe agaynst: all doubtes and
scruples of mannes weake know-
ledge. Lette vs fyrst: call to oure
myndes, the unmesurable powre
of God, vnto whome nothinge is
impossible: yea, & vnto who ther is
nothing but it is light to be done,
so it be his pleasure, & it should so
be

be (which he saide) Take eate This
 my bodye. And in a nother place of y
 same Epistle he saithe: At y masse
 tyme the Angelicall sprites do
 with moste humble reuerence stāde
 a boute the Altar, ther to do there
 worshippinge, and lowly reuerence: he
 also is there present whome all the
 heauenly hoostes of blessed sprites
 do desire to behold and loke vpo.
 And a litle after: Let all preistes
 therefore consider the highnes of
 their profession, whan they do stād
 at the aulter, they haue aungels
 to minister vnto them. These be
 the wordes of the famous clerke
 Erasmus Rothezodame, wherby
 all Christian people maye knowe
 what was his opinion in the Sa-
 crament, not disagreeing from the
 olde fathers here befoze written.

Thomas

Thomas Crammer in
his Catechisme, in the. cc. xxxv.
lefe, of the fyrst spde.

Chryst sayth of the breade, this
is my bodye, and of the cuppe
this is my bloude. wherfore we
ought to beleue that in the sacra-
ment we receaue truely the bodye
and bloud of Chriſt. For God is al-
mighty, and he is able therfore to
do all thinges what he wyl. wher-
fore when Chriſt taketh bread and
ſaith. Take, eate, this is my bodye,
we oughte not to doubte, but we
eate his very body. And whan he
taketh the cuppe and ſaith. Take
drinke this is my bloude, we ought
to thinke aſſuredly that we drinke
his very blode. And this we muſte
beleue, yf we will be counted chri-
ſtian men. And where as in this
perillous tyme, certayne dyſ-
ceyfull

ceptfull persons be founde in ma-
ny places, who of very stowardnes
will not graunte that there is the
body and bloude of Christe: but
deny the same for none other cause
but that they can not compasse
by mannes blynde reasone, howe
this thinge shoulde be brought to
passe. ye good children, shall with
all diligence beware of suche per-
sons that ye suffer not your sel-
ues to be deceaued by them. For
suche men surely are not true Chri-
stians, neyther as yet have they
learned the firste Article of the
Crede, whiche teacheth that God
is almyghty, whiche ye good chil-
dren haue already perfectly lea-
ned, wherfore eschew suche erron-
ous opinions, and beleue the wo-
des of oure Lorde Iesus. that you
eate and drinke his very bodye
and bloude in the Sacrament, al-
though

*This same Thomas Exammer being bishop
of Canterbury was writing against the
error of the Lollards in the year of our
lord 1382. in the city of London. and
in the year of our lord 1383. in the
city of London. and in the year of our
lord 1384. in the city of London.*

though the mannes reason cannot
comprehende howe and after what
maner the same is there present.
wherefore doubt not good chyl-
dren, but there is the bodye and
bloude of our Lorde, whiche we re-
ceiue in the lordes supper. For he
hath sayde so, and by the power of
his woorde hath caused it so to be.
wherefore seynge Christ sayth: do
this as often as ye do it in remem-
brance of me, it is euident there-
by, that Christe causeth, euen at
this tyme, his bodye and bloude
to be in the Sacrament, after the
maner and fashion, as it was at
that tyme, when he made his man-
dye with his disciples. For else we
coude not do it in the remem-
brance of hym, that is to saye: to
receiue his bodye and bloud, euen
so as he hym selfe dydde geue it to
his disciples.

And

And let not the folyshe talkē
of vnbeleuers moue you, who are
wonte to aske this question. How
can the preiste or minister make
the bode and bloude of Christ:
To this I answer, that the my-
nister dothe not this of hym selfe:
But Christ hym selfe dothe geue
vnto vs his fleshe and bloude, as
his wordes dothe euidently declare.

In the .cc. xxxiii.

And this is the meanyng and
playne vnderstandyng of the wor-
des of the Lordes supper. wher-
for learne them diligently I praye
you, that when ye be asked, what
is the cōmunio or the Lordes sup-
per: ye maye answer, it is the true
bode & true bloude of our Lorde
Jesus Christ hymselfe, to be eaten
and dronken of vs Christen peo-
ple vnder the forme of breade
and wyne.

In the .cc. xxxiiii.
To not be slowe to
take of the bodye of Christ
to be eaten & dronken
of vs Christen people
vnder the forme of
breade and wyne.

In the fyrste booke of
common praye, set forth by
kyng Edward the
syxt. fol. c. xvi.

Here vs (O mercifull father)
we beseeche the, and with thy
holy spirite and worde bouchsafe
to blesse and sanctifye these thy
gyftes of breade and wyne, that
they maye be vnto vs the bodye
and bloude of thy moste dearly be-
louyd sonne Iesus Christ.

And in the. cxxi. lefe

And ye muste not thinke lesse
to be receaued in parte then in
the hoolc. But in euery of them
the hole bodye of our sauour Ie-
su Christ.

M

CD

Handwritten note:
The bodye of Iesus Christ is not
in the bread or wine: but in the
communion of the bread and wine.
The bodye of Iesus Christ is not
in the bread or wine: but in the
communion of the bread and wine.

Of prayinge for the deade.



Be liberal vnto al
men liuinge: yet
let not to do good
cuen vnto them
that are dead. Ec
clesiasticus. vii.

Set thy bread
and wyne vpon the burieng of the
tust, and eate and drinke not ther-
of with synners. Tob. iiii.

So he gathered of euery one a
certayn, insonmuch that he brought
together two. M. Dragmes of sil-
uer whiche he sente vnto Jerusa-
lem, that there might a sacrifice be
offered for the misdeede. In the
whiche place he dyd wel and right:
for he had some consideration and
ponderinge of the lyfe that is af-
ter this tyme. For if he hadde not
thought

thoughte that they whiche were
slayne, dyd yet lyue, it had ben su-
perfluouse and vayne, to make any
bowe or sacrifice for them þ̄ were
deade. But forsomuche as he sawe
that they whiche dye in the fauour
and belife in God, are in good rest
and ioye, he thought it to be good
and honozable for a reconsilyng,
to do the same, for these that were
slayne, that the offence mighte be
forgeuen. ii. Machab. xii.

Viset the sicke, bury the deade,
and diligently do their exequis
and diriges, and praye, and also
geue almose for them. Saynt Cle-
ment in his compendiolo.

We do scelerzate the daye of the
departinge: for those that seme to
lye, do not dye. Therfore we reme-
ber þ̄ saintes our parents & our
frendes. And we make a solempne
memozpe for them that dye in the

M. ii.

faith.

Of prayling

faith. And we reioyse as well at
their relefe: as also they desyre
ringe our Godis consummation
and ende in the faith. And so we
do not after that sorte celebrate þe
daye of the natiuitie, for they that
dye (in the Lorde) shall lyue all-
wayes. Origen in Job.

And whan thou haste asked be-
fore God for whose spyt thou ma-
kest mention of, & for whom thou
geuest yearly oblations. &c.

*Tertulian de exortacione castitatis pagl. cccc.
lxxx.*

Geue rest (O Lorde) to thy wel-
beloued seruaunt Theodosius, e-
uen that same rest that thou hast
prepared for thy sayntes that his
soule turne thither from whence
it descendyd. *Ambrosius super obitu The-
odosii imperatoris.*

Some vse to obserue the daye
of the burpall, some þe thynde daye,
some

Some the .vii. day, some the .xxx. day
and some the mon the dape, and e-
uery obseruinge hath auctorite,
by the whiche obseruinge the ne-
cessarye offyce of godlynes is ful-
filled. *Amb. in oratione super obitu Theodo-
sij imperatoris.*

I commende vnto the, O Lorde
God almighty, the innocent soule
of my brother now deade. And I
offer vnto the my Sacrifice, take
mercifully, and gladelyp þ present
or gyfte of a brother the sacrifice
of a prest. *Amb. in oratione de obitu fratris
sui satiri.*

It is not to be denyed that sou-
les of men departed are releued
through the godlynes of their
frendes alpye, when the sacrifice
of our mediatoꝝ Christ is offered
foꝝ them, or else almose be geuen
foꝝ them in the Chutche. *Aug. in his
enchiridion. ca. cx. ad dulcimum.*

¶.iii.

when

Of prayinge

When the people shall stande
holding vp their handes with the
prest, and the dreadfull sacrifice is
set forth, shal we not optayne god-
des fauour, praying for the deade?
Aug. vpon the first chapter vnto
the Hebrues,

We muste trauell as muche as
maye be, that the deade may be hol-
pen, not with wepinge, but with
prayer, supplications, almes, and
sacrifice. Aug. in his. xli. Homilie.
I. Co. xv.

A Augustyne beseeche the
Lord, for the sinnes of my mother.
Heere me by the medisine of oure
woundes which hange on y^e crosse,
and sitting on thy right hand, and
prayeth for vs. *Aug. lib. confess. l. 2.
cap. xiii.*

Thorough the prayers verely
of holy church, and thorough the
holysome sacrifice, and almes which
is

is geuen for the spirites of them, it
is not to be doutted the deade to be
holpen, that it may with them be
done moze mercifull of the Lorde,
then their trespasses desctued.

This geuen of the fathers, y^e vni^u
uersall church obserueth, that
they that dye in the communion
of the body and bloude of Chyste,
when they be remembred to that
sacrament, it is prayed for them, &
that is offered for them. Aug. sermo.
xxxii. oratio sacrificium altaris & elemosina
pro sint defunctis.

The soules of good men depar^t
ted, are not seperated from the
church, or else a remembraunce of
them shoulde not be made at gods
Alter, in the communion of Christ
tes. After for them. Aug. de ciuitate dei.
lib. xx. cap. ix.

I did not wepe in those prayers
whiche we made to the (O Lorde)
when

When the sacrifice of oure price of redemption was offered for my mother Monica. Aug. lib. ix. confessionum. cap. xii.

My mother Monica commaunded vs not to do these things for her, but onely she desired a remembrance of her to be made at thy altar (O Lorde) whiche she hadde dayly serued, from whiche altar she knew that the holy goost of sacrifice to be distributed, by whiche by wylting of our own hand (sinne) that was contrary vnto vs, is done away, by whiche hooeste of sacrifice thy enemy the deuill is bairquished or overcome. Aug. in Lib. ix. confessionum. Cap. xiii.

When sacrifice either of the altar, or els of any manner of almose are offered for the dead which were baptised. They are thankesgeuing for them that be very good people
and

And for them whiche are not verye badde, they are propiciations, for purchasinges of the mercy and fauour of God. Either they do profit vnto this thinge, that it maye be full remission, or else at the least that the payne be made more tolerable. *Aug. in his prima precatone ad missa*

O holy father, receaue thou this offeringe for thy seruaunt whiche Moses receaued, when he dyd se in spyte. Beceauie the gifte for thy seruaunt, that he feruentlye desired, that gifte and offeringe whiche the holy man, the stronge man, and the lustye man doth requyre. Beceauie the oblation of thy grace for thy seruaunt Valyntinian nowe departed, the whiche grace he dyd neuer refuse. *Amb. in oratio funeb. super obitu Valent. Imperat.*

And thou shalte performe vnto me the mercy of the Lorde, not onelye

of penance, confession

ly while I lyue, but even when
I am deade, and plucke not thy
mercy a waye from my bowse.
for euer. f. Reg. xx. c.

C Of penance, confessi- on and satisfaction.

Yf it chaunce at any tyme, &
any mans hart cruye, infi-
delitie, or any euell of these whi-
che we haue spoken of before
hathe preyntly crepte in: Let
hym not be ashamed to confesse
these thinges to hym whiche ru-
leth, and taketh care and charge
of the soule of man, that of hym
and by the worde of our Lorde,
and the holsonie counsell maye
be comforte, whereby he maye
enoyde with safe faithe, and good
workes, the paynes of eter-
nall fyre, and come to the re-
warde

warde of euerlastyng lyfe. D.
Petrus, in Epistola Clementis ad Iacobum
fratrem domini.

We compunge by and by vnto
Thrist, are commaunded of
Saynte Clement to cast all our
euill thoughtes out of oure hartes
and to open them and shew
them to the preistes of our Lorde.
Ad Clementem in compendioso suo.

If we reuele, open and shew
forth our synnes, not ouely before
God, but also before them whiche
can heale or cure cure woundes
and synnes, the our synnes shalbe
cleane blotted oute of hym with
faith. Beholde, I will put a waye
your synnes and iniquities, euen
as the cloudes whiche banyshe
and go theyr wayes. Origin in
Luke. ii. the. viii. Homil. A

Ther be some whiche do saye
it is sufficient for them to their
helth

of penance confession

helth and saluatiō, if they confesse
their faultes onelye to G D D, to
whome nothinge is hyd, who knoweth
with the conscience of menne.

But they wyl not, or else they be
ashamed, or els disdayne to shewe
them selues to the preiste, whome
oure Lorde hath ordayned the ge-
uer of the law, to discerne betwene
leppe and leppe. But I woulde
not thee to be disceaued in that o-
pinion. Forasmuche that thou art
ashamed to be confessed before our
Lordes bicare, consumed through
shame, or styffenecked through dis-
dayne. For euen so his iudgement
oughte to be obeyde, whome the
Lorde hath not disdayned to set
to be his deputie. Therefore
thou shalte desyre the preiste to
come to the, and make hym one-
lye partener of thy conscience.

Vide august. De. uisitac. infirmorum. Liber. ii.

Cap.

Cap. llii. & Lib. i. cap. ii.

The remission and forgeuenesse of synnes by penaunce is an harde and a difficulte waye; when the synner doth walsh his couche in teares. for teares are vnto hym breade bothe daye and nyght. And when he is not ashamed to shew his synnes to the preist of the Lorde. *Origen in leuiticum homilium. ii*

A certayne kynde of heretikes called nouatians, when they denyed þe preistes had power to bynde and loose synnes, they sayde, they deferred reuerence and honoꝛ therof vnto the Lorde: to whome alone is reserued power or auctoꝛite of remittynge synnes. yea they coulde do no greater Iniury to any man, then they whiche would breake the commaundement of hym: and to restrayne the auctoꝛtie geuen and graunted. *Ambros. de genia*

of prayng

penitentie, lib. i. cap. ii.

C Of prayng to sayntes.

All the sayntes that depart
out of this life, hauinge yet
charitie and loue towardes them
that are in this worlde, it shal all not
be conueniente, if they be sayde to
take or execute diligent of, or a-
bout their helpe, and to ayd them
with their prayers and intercessi-
on before God. For it is written in
the booke of the Machabees on
this wyse: Here is Hieremie the
prophet of God, which prayeth al-
wayes for the people. Origen in
his. iii. Homilye.

O blessed Job alwayes liuinge
with God, and a continuall con-
querer and vaynequisher before
oure Lord the kynge: praye for vs
misers

miserable synners. Origen in his
ii. booke.

I wyll beginne to fall vpon my
knees and desier all the sayntes
to helpe me, that dare not my selfe
desire God, for the excesse of my
synne: O holy sayntes, I earnestly
pray you with teares, and weping
full of sorowe, that ye fall downe
prostrate for me miserable synner
before the mercy of God. Origen, in la-
mento statim ab initio.

Alas that euer I was borne,
father Abraham intreate thou for
me, that I be not put awaye from
thy costes whiche I haue greatlye
desired, not without helpe, surely be-
cause of my greate synne. Origen ibi
dem sub lamenti finem.

The innocent chyldezen slayne
of Herode, haue the cheifest rowme
amonge the sayntes, and be fami-
liare neighbours, beyng preuue
the

of praying to sayntes

of þe deuynē secrettes, do entreate
Gods clemencie for our trauelles
Ec. And so they from the cradelles
transelate into heauen, are made
councellours and Judges of the
supernall palace, optayninge par-
don for synne not deseruyd. Ec.
Cypri. Ser. de stella, et Magi.

Let vs remember one a nother
that are of one harte and of one
mynde, Let vs allwaye praye on
bothe partes, for our selues, and
cease with mutuall loue, the pro-
lixte anguysh, and troble of hart:
and if any of vs depart fyrst from
hence with hast as it shall please
God, let our loue contynue allway
with God, let not prayer cease be-
fore the mercy of God the father
for your brethren and sisters a-
lyue. Saynt Cypriane, 1. lib. 1. Epistle

I wolde be now in those places
where these bōdes of Paule other

hee sayde to be, & wolde worſhippe
worthely thoſe men whiche were
of ſouche deſper toward chriſt. I
wolde deſper to ſe thoſe chaynes
whiche truly þ deuylls do feare
& tremble at, but þ Angelles do ho
nor oꝝ worſhippe there. Ioan. chriſoſt
bomilium .viii. in ca. iiii. Ephe.

O Michaell the prince of the hea
uenly warre, we vnworthy deſyre
the now, that thou wilt helpe vs
with thy prayers, defendynge vs
vnder the ſhadow of thy wynges
of thy nature that is vncoꝝpore.
we fall doune proſtrate and with
oute intermyſſion we call vnto þ,
deſyret vs from all perilles and
daungers, as þ prince of heauenly
power. &c. D. Ioan Chriſo. Ez miſſa.

O mother of God all thinges are
gloꝝious in þ, ſcaled with a ſecret
chaſtite, and kept in virginitie:
thou arte knowne a mother with

R. i.

oute

Of praynges

oute any dyssapte: whiche truely
brought forth our Lorde (we be-
seche the) to praye humbly vnto
hym, that he wolde saue our sou-
les. Chyso. in eadem missa.

to our lady

O mother of God for as moche
as thou excellest all thinges that
were made: we that are not able
worthely to prayse the, we beseeche
the truly to haue mercy vpon vs
undeserued. Chyso. in eadem missa

*to saynt
nicholas*

O father Nicholas be thou
ambassadoure before our Lorde
Christ: that we maye obtayne
saluacion for our soules. Chyso.
in eadem missa.

*of y. lady
and y. chylde
to saynt*

The bodyes of saintes, and the
Reliques of blessed martyrs, as
the members of Christ are to be ho-
nored moste purely, and we be-
leue, the churches dedicate to their
names, ought to be gone vnto
with

with moſte Godly affection, and
faithfull deuotion, as holy placys
eſteem'd to Godly honoz, if any
man ſhall chaunce to be agaynſt
this opinton, is not thought a
Chriſten man, but to be one of
the Eunomitiens and Vigilanti-
ens. Aug. ex eccleſiaſticorū dogmatū. ca. lxxiii

If we will come to the com-
pany of martyrs or preiſtes, let
vs thinke vpon the folowynge
of the martyrs, for they ought to
knowe ſome thinge in vs of their
vertues, that they maye both laue
to praye to our Lorde for vs. Aug.
De martiribus. Sermo. ii. c. iii

to tps moze
vnto

Honoꝝ with ſobryete the byrth
of ſainctes that we maye folowe
than whiche wente before vs.
and that they maye reioyce of vs
whiche praye for vs: that the bleſ-
ſynge of our Lorde maye alwayes
comynen. So be it, and God

to all fayth

R. ii. graunte

graunt it so to be. D. Aug. in psal. lxxviii.
 We pray not for martyrs,
 but they praye for vs. D. Aug. in co-
 rang. tracta. lxxxiii.

When our soules desyere
 any thing according to goddes
 will, and that to be giuen of God
 by his saintes whether they requyre
 it with the harte, tongue or voy-
 ce, the soules of saintes whiche
 is all one for them to heare and
 to see, and contrary wise to see or
 to heare, beholdynge not the voy-
 ces, but the wordes, they pray
 ned of God for them those thin-
 ges that they desyered it for. S.
 Austen of knowleage of true lyfe
 the. xxxix. where he toucheth how
 the soules of sapntes are under-
 standed to here the prayers of the
 liuing, & to help the. The examples
 of iust men therfore are set forth, not
 that we shulde be tyfified of the: but
 that

that we folowynge them, shoulde
 be made righteouse also, of theit
 iustifier. *D. aug. de catechisandis rudi. ca. 7*
 you therefore whiche haue
 deserued to be made partakers of
 the heauenly ctyte, and to take
 the commoditie of the renoune
 of the euerlastynge glory, pray for
 me to our Lorde, & he maye leade
 me out of this prison in the whi-
 che I am holden captiue and
 bounde. *August. de spiritu et Anima. cap.*
lix.

O all ye multitude of sayntes
 intreat our lorde. O ye most pite-
 full pray for vs, that we holpen w
 your prayers & merits, maye come
 with a safe shepe and hole rewarde
 to the hauen of perpetuall health
 and quyetnes, and contynual
 peace and reste, that neuer shall
 haue ende. *Augustinus lib. meditacionū.*
capite xxiii.

201. No: yet do we ordayne & erect
temples, holpe priesthode, and sa-
crifice to these same matters, not
because of them: but because they
God is our god. Certayne we
honoure the memorall of al them
as holpe men of God: whiche tra-
uopled for the truth, vnto death
of their bodies, that the false and
hayne religion banquished and
ouercomed, the true holynes of re-
lygion might be knowne.

August. de ciuitate dei. lib. viii. cap. xxlii.

The holy Angells both do the
punyshe them withoute wrath,
whom they receaue to be punys-
shed with eternall lawe, and also
do helpe their miseries withoute
suffering or passion of miserie, and
ayde them without feare that are
in perell whome they loue. yet ne-
uertheless they vse also in those,
the names of these passion, be y^e cu-
stome

None of mens speaking, for a cer-
tayne similitude of the dedes or
actes, not for the infirmitie of the
affections. As God accordinge to
the scriptures is angry, notwithstandinge
is not troubled with a-
ny passion. Aug. de ciuitate dei. lib. ix. cap. v.
Whosoever be immortal & blessed
in the celestiall habitations, if
they loue not vs, neyther wolde
haue vs blessed. verely they are
not to be honoured. But and if
they loue vs, and wolde vs to be
blessed: surely from thence woulde
they haue vs vnto the place wher
they are presente. &c. Aug. de ciuitate
dei. L. b. x. cap. xii.

What miracle soeuer they be,
whether they be done by Angells,
or any other waye, they are done
by the power of God, for they set
forthe the worshyping and religi-
on of one God, in whome onely

is the blessed life. we muste beleue
that those thinges be done in dede
of them, or by them whiche do loue
vs according to truth and godly-
nes. *Aug. de ciuitate dei. Lib. x. cap. xii.*

For when Angelles do heare
vs, God him selfe doth hear vs in
them, as in his true temple, & not
in the onely temple made with hā-
des: like as he heareth them which
do his commaundementes in this
worlde amonges his saynctes be-
holdynge his euerlastinge lawe.
Augusti. de ciuitate dei. Lib. x. cap. xii.

Truely he is worse then madde
whatsoeuer he be, that denieth all
thinges to be in the power of the
onely almighty God. *Eiusdē lib. ca. xiiii*

The holy Angelles to whose
company and congregation we fer-
uently desire to come vnto, in this
moost laboriouse pylgremage, as
they haue euerlastinge beyng, E-
uen

then so haue they easy knowinge, & fortunate restinge, for they helpe vs without trouble, they labour without spiritual mocions for the cleane and free. *Aug. de ciuitate dei. lib. xi. cap. xxxi.*

Of diuers miracles which were done about the holy land, brought from Ierusalem, and about the reliques of saint Stephen, Geruase, Protase, and other saynctes.

Bede S. Aug. de ciuitate dei. lib. xxii. cap. viii.

We do not buylde tempelles or churches to our martyrs, as vnto Gods. But we make remembraunce as vnto deade men, whose spytes lyueth with God, neither do we set vp aulters in the whiche we do sacrifice vnto martyrs: but we do offer both the martyrs and also our sacrifice vnto one God. *Ec. Ibidem. lib. cap. x.*

Then without doute the holy
mari

of praylinge

martirs make intercession for vs,
when they knowe in vs any thing
of their vertues. Aug. Sermo. ccc. lviij. de
tempore.

Springe out desertes do burde
vs, that we be not in the fauoure
of God: let vs know that we maye
be deliuered by the merites of the,
whom God fauoreth o; leueth.

Aug. questio super exod. cap. cxliij.

Let vs comend our selues to the
prayers of saynt Stephen, for he
is greatly harde now of the euer-
lastinge God, oure Lorde Iesus
Christ, for vs his orateurs. &c.

Aug. sermo. ii. de sanctis

When ye call vpon saintes in
your prayer, ye muste thinke thus
of them, beynge constitute in the
glosse of the euerlastinge cleare-
nes: yf they be the moste bryghtest
lyght shyninge aboue the glyste-
ringe of the sonne, which may haue

all

of saint
stephen

all good thinges fully in the sight
of god, as well may they mightily
helpe all that call vpon them. Aug.
de cognitione vere uite. ca. ix.

Alexander the byshop of Capa-
doci dyd go to Hierusalem for the
loue of worshippinge, and seing of
the holy places of synctes. *Vide bist.*
Ecclesi. lib. vi. cap. ix.

Theodosius the Emperour did
lye in heere, prostrate vpon the
ground, before the tombes of mar-
tyrs, and of the apostles, and requi-
red helpe or comforte to hym selfe
with faith, and intercession of the.
Hysto. ecclesi. xi. cap. xxxi.

O holy Athanasius, loke mer-
cifully vpon vs, from the hea-
thene aboue, and directe, & defend
these holy people. *Ec. Grego. Nasianses*
mys. oratio. xviii. in Athana.

A certayne Christian byrgin,
moued to defyle hir virginite of
Cyprian

of prayinge

martirs make intercession for vs,
when they knowe in vs any thing
of their vertues. Aug. Sermo. cccliiii. de
tempore.

Seinge out desertes do burde
vs, that we be not in the fauoure
of God: let vs know that we maye
be deliuered by the merites of the,
whom God fauoreth o: loueth.

Aug. questio super exodu. cap. cxlix.

Let vs comend our selues to the
prayers of saynt Stephen, for he
is greatly harde now of the euer-
lastinge God, oure Lorde Iesus
Christ, for vs his orators. &c.

Aug. sermo. ii. de sanctis

When ye call vpon saintes in
your prayer, ye muste thinke thus
of them, beynge constitute in the
glosse of the euerlastinge cleare-
nes: yf they be the moste bryghtest
lyght shyninge aboue the glyste-
ringe of the sonne, which may haue

all

of saynt
stephen

all good thinges fully in the sight
of god, as well may they myghtely
helpe all that call vpon them. Aug.
de cognitione vere uite. ca. ix.

Alexander the byshop of Capa-
doci dyd go to Hierusalem for the
loue of worshippinge, and seing of
the holy places of sayntes. *Vide hist.
Ecclesi. lib. vi. cap. ix.*

Theodosius the Emperour did
lye in heere, prostrate vpon the
ground, before the tombes of mar-
tyrs, and of the apostels, and requi-
red helpe or comforte to hym selfe
with faith, and intercession of the.
Hysto. ecclesi. xi. cap. xxxi.

O holy Athanasius, loke mer-
cifully vpon vs, from the hythe
throne aboue, and directe, & defend
these holy people. *Ec. Grego. Nasianse-
nus. oratio. xviii. in Athana.*

A certayne Christian byrgin,
moued to defyle hir virginite of
Cyprian

Cyprian, then beyng an ydolater:
but he calling vpon the byrgyn
Mary, that she would saue her vir-
ginite then beyng in icopardy, her
prayer was harde. Gregorie Nasiansen:
Oratio. xix. in D. Cipriano.

mark 19
well

It is an vnseemely thinge to wil-
le to honoꝝ any holy martyꝝ with bel-
ly ioy, whom thou knowest to haue
pleased God with fastinge & great
abstinence. D. Hieronimus ad Eustochium

O Paula, thy daughter Blessid
both praye to God now for the, &
I know that his mynde is such that
he optayneth pardon for thee.

D. Hieronimus ad Paulam super obitu Blessid.

O Paula farewell, and help olde
dotting age of thy suppliant & woꝝ-
shipper, by thy prayers, for thy fa-
ith and thy good woꝝkes do associ-
ate the vnto Christ, & thou beinge
presente with Christ, may farre ea-
sely optayne that thinge whiche
thou

thou requirest. *D. Hieronimus in Epistola
Pauli.*

Of Images.

AND it doth appeare in the *Im*
Scripture Hystory, that the
ymage of Mary was had in great
honour amonge the Christians.

liber. ix. cap. ix.

Eusebius doth testifie, *h* Christ
our sauour, Peter, and also Paul
was figured of the auncient Chri
stians, and saith that these noble
tokens of aunciente men, are wo:
thy to be reserued vnto the reme:
braunce of their posterite, which is
a true token of their hono:*r* & loue
Eccl. lib. vii. cap. xiii.

When a certayne paynter hadde
presumed to paynte the ymage of
our sauoure, after *h* similitude of
Iupiter, his hand was made dye:
who confessinge his synnes, the ho:
lye

by man Gennadius restored it to
 gayne. Vide hysto. ecclesi. incephori sub Le
 ne Imperat. pag. cccccc.

At Constantinople a Jewe ente
 red into the church of S. Sophy,
 and he considering þ he was alone
 and saw the image of Jesus chist:
 he toke his swerde and smote the
 ymage in the throte, and anone þ
 blood gushed out, and spronge on
 the head and on the face of þ Jew.
 He beinge afrayde, toke the image
 and cast it into a pyre, and anone
 he fled away. And it happened that
 a Chyisten man met hym, and sawe
 hym all bloudye, sayd so hym, from
 whence comest thou, þ hast slayne
 some man. And he sayde nay: And
 the Chyisten man sayd: thou hast
 committed some homised, for thou
 art all full of blood: and the Jewe
 beinge ashamed sayde: O greate
 is the god of the Chyisten men, and
 his

his faith is firme and approued in
all thinges. I haue smitten the y-
mage of Iesu Christ in the throte:
and as sone as I had striken him,
þe bloud gushed out of his throte.
And then the Jewe broughte the
Christen man to the pitte, & there
drew out the holy ymage: And the
wounde is yet sene to this daye,
And the Jewe became Christened,
and ledde an honeste lyfe. In Hysto.
Triperi.

Abagarus kynge of the Edeso-
nes, sent a paynter to paynt an y-
mage like to our Lorde, the which
when he could not do for þe bright-
nes of his face shining, our Lorde
himself putting a cloth to his god-
ly, & liuely face, wiped of in þe cloth
his owne ymage, & so sent it to the
kynge Abagarus. Euseb. Lib. i. cap. xv.
This history sheweth plainly þe y-
mages do please Christe, and not
to

of the crosse
to be displeased with them, as hea-
retikes woulde haue it.

C Of the signe of the crosse.

At Alexandria, euerye man had
the signe of the crosse paynted vpon
their postes, and in y^e entringes
to of their houses, and pillars.

Eccles. byst. lib. xi. ca. xxix.

Julianus

Julianus thapostita, blessinge
him selfe with the signe of y^e crosse
draue away the deuill, though he it
were against his will. Ecc. byst. lib. vi.
cap. ix.

Anstien

The secretes of the christians
hath a certaine worthe reuerente
token, the whiche token or signe
they name the crosse, by the imagi-
nation of the crosse it self: y^e which
both in dede, we aspyre most wor-
thy of honour: and also we worship
it for the remembraunce of hym
that

that was crucified thereon. Aug. de u^s
situatione infirmorum. lib. ii. cap. iii.

The crosse is geuen to vs vpon
our head, and that it is a shelde, a
buckeler, and a cote of armour a-
gainst the deuyl. There this signe
must be worshipped of vs, geuinge
the honour and reuerence to god.
They that do worship this figure
of the crosse, let them be (o Lorde)
partakers of Christ crucified, Dama-
scene. lib. iiii. cap. xxii.

Damasce

By the signe of the Crosse, all
witchcraft, or sozcery, and the act, or
craft of paysoning, is put away, p^r
it be done in faith and deuotion.
Athanasius. lib. de incar. uer.

Athanasius

It is redde in the *Hystoria Scolastica*
that the paynims had paynted on
a wall the armes of one Serapis.
And Theodosien the Emperoure
dod put out the sayde armes, and
paynted in the same place the signe

Hystoria

D.

of

of the sun is
of 7 11 book
of the 6. 27. 28.
of the 7. 2. 3.
of the 8. 1. 2.
of the 9. 1. 2.

of the crosse. And when the pay-
nyngs of the priestes of the ydolles
sawe the signe of the crosse, pain-
ted there, anone they became chri-
stened, saying: that they learned of
their elders, that those armes
should stand, untill suche a signe
were set there, where in shalbe sal-
uation.

Gregory

S. Chrysostome sayth, that the
crosse and the woundes of Christ:
shall geue more lyght at the daye
of iudgement, then the sonne.

Alphonsus

The devils singe Moses lawe
feared not, nor trembled not, be-
cause it hath not brought mans
health, but seynge the crosse whi-
che Christ dyed vppon, they ofte
quake, flee, and barythe awaye.
Of the whiche it saythe came, that
meate, drinke, and all other thin-
ges are blessed with the signe of
the crosse. Mahanaf. xxxviii. quest.
when

When in Ierusalem the Jewes
 were almost all slayne with a round
 thinge of fyre lyke a boule, and the
 rest for feare of death were enfor-
 ced and constrained to confesse
 Christ Iesu to be God: leaste that
 thinge should haue ben thoughte
 to haue happened by chaunce, the
 nighte folowinge the signe of the
 crosse dyd so euidently appeare in
 all their garments, that he, which
 for his unfaithfulness would haue
 taken it awaye, coulde not in no
 wise. Therefore let men beware &
 do dispise the picture of the crosse,
 or the crucifixes of Christ, lest lyke
 vengeance of God do light vpe
 on them. Tripert. history.

history
 p. 224
 l. 1
 l. 43

The good & godly emperoure
 Constantine, when he was turned
 to christes faith, & had much pre-
 ching of the crosse, when he was in
 warfare, he commaunded cunning

of the sygne

men to chaunge his baner & he had
into a baner of the crosse made of
gold, and precious stones. For this
signe of warre was among others
more precious, or esteemed better,
because it wente before the empe-
roure, and the custome was of the
souldiers to worshippinge it. *Hysto. Tri-
pert. lib. i. cap. v.*

The emperour Constantine af-
ter many & diuers notable victo-
ries, obtayned of his enemies, accu-
stoming his souldiers to honour
God, as he did him selfe, he made
their armour to haue the signe of
the crosse: he did most honour the
holy crosse (as the Historie sayth)
both for the good lucke whiche he
had in warre by the helpe of it, and
for the signe whiche God shewed
therby. *Trip. Hysto. lib. i. cap. ix.*

When this emperour Constantine
was in great care & thought
how

how he should optayne victory a-
gainste his enemies, he sawe in a
dreame y^e figure of y^e crosse bright-
ly appearing in the firmament, &
the aungels standing by hym, wo-
ndering at the signe, saying: O Con-
stantine in hoc uince. That is to saye.
O Constantyne, thou shalt over-
come thy enemies, by this signe of
the crosse.

Sozomenus writt this about. rit
c. yeares agoe. And it is also (saith
the story Trepostide) that Christs
appeared vnto him, and shewed him
a signe of the crosse, commaunding
him to make a lyke figure, & say-
inge, that shalbe thy heipe in bat-
tell, wherby thou shalt get the vi-
ctorye.

Of the counsels & aucto-
rities of the fathers.

D.iii. Trewalpe

of the counsels and auctorities

Truely I would not beleue the
gospell, onles the auctorities
of the churche had moued me ther
vnto: vnto whom I haue ben obe
dient sayinge: beleue the gospell.
wherefore should I not beleue the
church saying: beleue not the Ma
niches, *Aug. contra epistolam Manichei, qua
fundamenti uocant, cap. 7.*

Now in mynt olde age I will
kepe y^e faith that I was broughte
by withall, *Hieronimus ad oceanum et
pammacheum.*

It is my parte to reade the olde
fathers, and singularlye to holde
and allow al thinges that be good,
and not to degresse from the fayth
of the catholyke churche. *D. Hieroni
mus ad Minerium*

We ought to learne the know
lege of the scriptures, of hym whi
che hath kept it from our auncient
fathers after the truthe geuen
vnto

unto hym. And he maye affirme co-
petently those thinges whiche he
hath rightfully receaued. *Clementis epi-
sto. iiii. ad ecclesi. hierosoli.*

S. Clement Daules companiō
in preaching the gospell, affirmeth
that s. Peter the apostel did teache
that me ought to obey the bishops
commaundementes in all lawfull
thinges, though they dyd other-
wise lyue, hearing in remembraunce
our Lordes precepte sayinge: Do
ye the thinges whiche they say or
bydde you do, but do you not as
they do, for they saye and do not.
Also he sayeth: oure hartes and
bodys muste be prepared vnto
the holue obedyence of Goddes
commaundementes, and bys bps-
shoppes and preachers: that we
maye escape the payne of Hell,
and come to euerlastyng glori-
tye. In hys fyrste Epystell
written

Of the counsels and auctorities

wrytten to saynct James. And farther he saith in the same epistle: let no man beleue that these commaundementes are to be despised, or dissembled without his peryll; because that he shal suffer by gods iudgement the paynes of fire euer lastinge, which shal despise & churche's decrees, or determinations. These thinges S. Clement learned of S. Peters owne mouth.

We haue receaued the rightes whiche are obserued and preached in the church, part therof we haue receaued by wrytinge, part by the traditions of the Apostels, whiche both hath like strength vnto vertue, and no manne hath spoken against this whiche at the last hath had but a little experience of the ecclesiasticall lawe. For if we take in hande to dispise elde customes not brought forth by wrytinge, as
hauyng

hauing litle strength: Trulpe we
lyke vnwise men do infourme, and
brynge in daunger vnto the moſte
cheifſt fathers, nay rather we do
drawe the very preachinge of the
goſpell to an euill name, or a na=
ked repote. *Et. Aug. ad euertum contra
Donatiſtas. Episto. C. lxxiii.*

And the counſels them ſelues
that be done in euery primate re=
gion or prouince, oughte to geue
place without any doubt, to the
auctorite of the general counſels,
whiche is done throughe all Chri=
ſtendome, and al thinges that was
done befoze to be amended to cure
poſterities, by ſome experience of
thinges, the thinge is open which
befoze was hid. And that is kno=
wen which was hid withoute anye
figure or proud ſacrilege. And w=
out the puffed vp necke of arrogā=
ce, and without the contencion of
the

of the counsels and auctorities

the yrefull malice, with holy humil-
litie, catholike peace, and chrestien
charitie. Aug de baptismo contra donatistas
lib. ii. cap. ii.

In like maner as the littell bees
dothe sit vpon the flowers and
herbes, with their lyttell feate &
light winges, and doth carpe a-
waye the hydden Iuyce without
any hurte to the floure, that at the
lengthe they maye minister vnto
men the swete honny combes made
in their lyttell holes: Euen so the
doctozs of the churche are sytting
aboute the plesaunte and grene
housenynge of scripture, with a
light wyng of mynde: And are
very diligent drawing the Iuyce
of the holy goste, of the hyd letter,
that they maye instill the mooste
swete honny of faith into the har-
tes of the auditozs. Chri. in psal cxv.

I do

I do confesse my self said S. Gre-
goire, to receaue and reuerence þ
iiii. cosseis euen as the. iiii. euan-
gelistes. S. Grego:re vppon the
counsel of Aece, and of the. iiii. o-
ther counsels.

Vincentius Lyrmencl. anno. ccc. l.

If any man shall aske me, what
nede is it to folowe the auctoritie
of Chyistes church, and here vn-
derstandinge of scriptures, seinge
the scriptures is perfight of it self
and sufficient. I aunswer to hym,
that we must nedes so do, because
all men do not expound the scrip-
tures in one sence. But euery man
after his owne wyte and fantasie.
And so therby there shoulde arise
moche dissencion debate, strife, con-
fusion, and many heresies sprynge
vp and be defended in Chyistes
church except her expositiō shuld
be admitted. Cap. vii. b

Agaynst the mariage

If ye beleue not, it cometh of this, that ye are vnfaithfull vnto God. yea truelve, for the vnfaithfulness that man will not geue credite vnto his wordes. He therefore toke away the intelligence of man that he shall not perceiue the mystery of his works, & so suffered him to runne headling into destruction.

C Agaynst the mariage of prestes

Those that do bowe their virginite vnto God, albe it they receaue an hyper degre of honoꝝ & sanctitie oꝝ holynes in y^e churche, neuerthelesse they are not without matrimoni, for they do also prayne in matrimonye with y^e hole churche, in y^e whiche Christ is y^e spouse.
Aug tractatu. ix. in Euange. Ioh.

All the churche is called a virgin

But, ther be dyuers members of þ
churche, for they do llyue with
dyuers gyftes. For there be some
men married, and some women ma-
ried, some men biduate from their
wiues, and some women be also bi-
duate from their husbandes, and
after that seke not for mariage,
some do conserue and kepe theyr
virginitie, euen from their youth,
and other of maydens and women
do bowe their virginitie vnto
God. Aug. tracta iiii. in euang. Ioh.

A bowe once made by virgins
or wydowes (nowe not only to ma-
ry, but also if they were not mari-
ed) to wyl to mary, is damnable.
For as the Apostle dydde declare
this thing, he sayd not, when they
did liue in pleasures they marrye
in Christ: but he sayde: when they
wyl to marrye, they haue damna-
tion on their headdes, because they
haue

Agaynst the marriage

haue made their fyrst faithe boyde
not onely in matlage, but in wil-
linge to mary: not be cause the ma-
riage of such are Judged to be co-
dempned, but the dysapte of their
purpose is condempned, and also
the brekinge of their wowe is con-
dempned. Mariage whiche is þ lo-
wer goodnes is not condempned:
But the bowe vnto God whiche
is þ higher goodnes is cōdempned,
To be thort, all suche are cōdem-
ned, not because they do bringe in
þ seconde matrimony: but because
they haue broken or made boyde
þ fyrst faithe of their conynency.
Farthermore, those whiche do
saye that the marriage of souche is
no marriage, but rather aduouttie:
they do apeare to me not to speak
tharpele ynough, ne2 doth not
diligently consider what they may
speake therof &c, Aug: de bona uideuitate

ca. xii. f. x.

Paul both rather take hym
whiche hath had but one wiffe to p[re]
cise of a byshop, then he whiche
hath had many. *Origen contra Iulian*

After the ecclesiasticall rightes
and customes, not onely fornication,
but also mariages are auoyded,
for neither bishoppes, p[re]s-
biteres, deacons, nor wydowes may
haue, ii. wyues. *1. Tim. 3. 11.*

It is necessarie that a bi-
shoppe be blamelesse and the man
of one wiffe: for the Apostle saith
not this as a stablishinge of this
matter, as it were not lefull a
byshoppe to be made without a
wiffe: but ordering the maner of p[re]
ferring. Truly vnto p[re] Iewes it was
lefull also to be idyned vnto the
seconde marriage, and also to haue
ii. wyues at once, for marriage is
honorable. Certayne oher truely
vnderstande

Agaynst the marlage

Understand the matter thus, that
is for to say, That he is to be take
vnto the office of a bishoppe, that
hath ben the man of one wyffe.
Chri. in Timoth.

Paule sayde vnto Titus, or bapne
byshops as I haue declared vnto
the, if any be withoute faute, the
husband of one wyffe, not for that
consideration, that this thinge is
now to be obserued in the churche,
for it is mooste semyng & a preist
ought at all tymes to be ornate &
endeued with al chastite. Chri. bon.
ii. inde patientia Iob.

Virgynes whiche do mary after
thei be consecrate, be not onely ad-
ulterers but Incest. Ibero. lib. i. adultera
sus. Iouinianum.

If that thinge which is lesse to be
letted throught the company of mā
with woman, & is to say to praye:
how moche the more is a man for-
byde

bide to receaue christes bodye whiche is greater then prayer: if he forbere not hys wyues company for a tyme. If a lay man shall forbeare the company of his laufull wyfe: moche more a preist to inape. *Iheronimus in apologia ad Iouinianum.*

If lay men be commaunded that they shoulde abstayne the company of their wyues for prayer sake, what is it to be thought of a byshoppe or a preist, whiche shoulde offer cleane sacrifice vnto God for them selues and the synnes of the people. *Jerome in Tite.*

They are not to be harde whiche dothe sayne that Paule had a wyfe, when he disputinge of continence and partwadinge men to folowe the conynuall gyfte of chastitie, for I wold (saith he), that all men shold be, as I am. *hiero ad Eusto.*
 All the Apostles except John and
 P. Paule

Paule had wiues. Ambro. in. ii. Cor. xi

It is better to mary then to
burne. This sayinge of the Apo-
stel doth not belonge to a woman
that hath byr faithe, no: yet with
her whiche hathe not take þ vaele,
But whosoever hathe promised
them selve to Christ and hathe re-
ceaved the holpe vaele, is imme-
diattlye maryed vnto Christe,
and forth with maryed vnto an
immortall husbande. If she after
this, will be maryed by the com-
mon law of wedloke, she lyueth in
adultry, and is made the childe of
deathe. D. Ambro. ad virginem lapsa cap. v.
S. Paul sayd not (sayth. S. Hier-
ome), let hym be chosen a byshop
that mariethe a wyfe, and be get-
ter the chylde, but he that hath but
one wyfe, and chylde brought vp
in all good order and disciplyne.
And this ye confesse pour selfe, þ
nq

no man can be a byshoppe that be
getteth chylde after he is made
a byshop. for if he be take to haue
so done, he shall not be counted as
a lawfull husband, but condemned
for a veri aduoutre. *S. hiero, lib. i. contra
Iovinianum.*

A preist if he do mary, ought to
be degraded, if he committe forni-
cation or aduoutry, he ought to be
cast out of the churche, and be for-
ced to penaunce amonges p^rlatte.
Consilium Neocesense.

We vtterly forbyde (sayth *S.
Clement*) preistes, deacons, Sub-
deacons, and monkcs to kepe con-
cubynes, or to contract mariage.

He only (sayth *Origen*) may of-
fer the continuall and euerlasting
sacrifice, which maketh a bow of co-
ntinuall & euerlastyng continencie
Orig. against preistes mariages.

We do vtterly forbyd preistes
DEACONS

90.23. p.
unt 805

deacons, subdeacons, and monkes
to haue concubynes or marye: for
all suche mariages shalbe found
vnlawfull, and the parties dyuen
to do open penaunce. Calixtus þ
holy man. Aboue all thynges the
preist whiche is assistant at the al-
ter of God, ought to be garnished
with chastitie *Orig. in leuiti.*

O Susan (sayth. S. Jerome) for
gettyng this holy purpose, whych
had bounde thee to chastitie, for
gettyng thy parentes, the holy
church, the glozy of virginittie, the
honoꝝ of that high dignittie, the
promyse of heauē, the terrible day
of Judgement, thou hast caught
in thyne armes corruption, thou
hast brought forth the fruit of co-
fusion, and at the end a most cru-
ell and paynefull deathe euerla-
styng. *hiero. lxxiii. episto. ad rusticum*

finis.

The auceors contained in this booke.

Anacletus

Alexander

Ambrose

Augustine

Aucelme

Athanasius

Bisyll

Barnard

Bruno

Clement

Chr:ostom

Ciprian

Cirill

Cathe.

Deonyse

Damasen

Damasus

Eusebius

Erasmus

Felyx martir

Gregori Emisse

Gerson

Hyne

Hyllary

Hierome

Hugo

Ignatius

Irenus

Leo papa

Luther

Marciall

Melancton

Nicolaus de Lyrā

Origen

Oecumenius

Petrus Lombardus

Rupertus

Rabanus

Sedulius

Tertullian

Theophilactus

The Kynges boke of com
mon prayer

The counsel of Loterane

The determination of the
hole Vniuersitie of Parise

A table of the principal matters contained in the booke.

A. Of breade is made the flesh, or bodye of Christ. fol. 10 11 12 21 24 25 31 46 61 65 71 73.

B. Bread and wyne is turned, chaunged, & conuerted into the body and blood of christ. fol. 12 13 25 43 44 61 63 66 69 71 72 73.

C. Of wyne and water is made the blood that redeemed þ people. fol. 9 24 25 63 65 66.

D. Bread doth appeare, but it is flesh. 61.

E. Of the royall presens of Christ in þ sacrament, and of his corporall eatyng. fol. 72 73 74 75 76.

F. We ate the same fleshe that was borne of the virgin, and walked here in earth.

fol. 26. 27. 32. 50. 74.

G. Christ sitteth on the right hande of the father, & yet at the tyme of sacrifice, he is contained in the handes of men, and geuen vnto them. fol. 15 19.

H. Christ hath not only taken his flesh vp with him into heauen, but also hath lette it with vs here in earth. fol. 19.

I. After consecration it is not called bread and wyne, but the body and blood of christe. fol. 21 56 79.

K. Christ was hole with the father when he came into the vyrgin and fylled her, and hole in every parte of the host being broken. fol. 40.

L. The body of Christ is both the figure, & the veritie. fol. 3 4 6 15 63 67.

M. Now the body of Christ that honge on the crosse, is receaved insensibly, and not visibly. fol. 42.

corporall eating

Christ sitteth on the right hande of the father

The Table

A We offer on the aulter, y^e body & bloud
of Christ, to obtayne everlastinge lyfe.,

Fol. 83 75 78

*why we offer
one y^e aulter*

In the sacrament of the aulter is remission of synnes. fol. 25. 49 74.

There is but one sacrifice, & one Christ offered, though it be done in neuer so many places at once. fol. 15 16 19 35 42.

Christ was bozne in his owne handes. fol. 31 29 34.

*Christ bozne
in his owne
handes.*

If Christ had not ben meke, he would neither haue ben eaten, nor yet dronken.

fol. 14 41

In the bread and wine which we do receiue to honour and worship, that we do not receiue flesh and bloud. fol. 15 21 29 32 33 43 67 68 70.

*what we
worship:*

There is as much difference betwene the new breades and the body of Christ, as is betwene a shadow and a body. fol. 47

The priest doth not make the body and bloud of Christ, but it is Christe that was crucified for vs. 7 8 19 21 44 46 47 70 72 73

*The priest
is not.*

The Eucharist is the flesh, bodye, and bloud of Christ. fol. 10 11

Eucharist

Christ gave to his disciples that, that he was him selfe, that was his owne bodye

*what Christ
gave:*

fol. 15 17 18 33 39 46

There be to maners of the eating of our Lord. fol. 44

*2 maners of
eating.*

The holy portion passeth not throughe the body (as heretikes would haue it) lyke other meates. fol. 63 68 71

At the time of sacrifice the description of saintes is present, fol. 78 80

In

The Table

Bb In olde tyme all that were withyn the church degrees did receaue, fol. 2, 6.

Cc In olde tyme they that were baptised, receaied the body of our loyde, fol. 2, 6

Dd It is not lawfull to do sacrifice of masse in every place, fol. 14

Ee Inuocation vpon the bread and wine vled at masse, both by **S.** Clement, and also by **S.** Ambrose, fol. 52, 427

Ff The gospell is not to be beleued, but by the church, fol. 11, 44, 75

Gg Of almore, and fastinge, fol. 41

Hh Of confession, penaunce, and satisfacion, fol. 42, 57

Ii Of inuocation and praying vnto saluēttes, fol. 59

Kk Of the counceils and of the auctorities of the fathers of Chrysties church, fol. 76

Ll For the dead, fol. 73

Mm Of the crosse, fol. 63, 67, 98

Nn Of ymages, fol. 97

Oo Against the mariage of prestes, fo. 46

Pp The sacramentes are committed to, ill degrees, fol. 3

Qq Of the fragmentes of our loydes body and place of reseruacion, fol. 3, 4

Rr The cheiftest office belōging to a prest is, to minister the Eucharist, fol. 6

Ss Prestes are to be honored, for they haue power both to minister, & also to bind & lose in earth, & so hath nether angels, arch angels, nor potestates, fol. 14, 20

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